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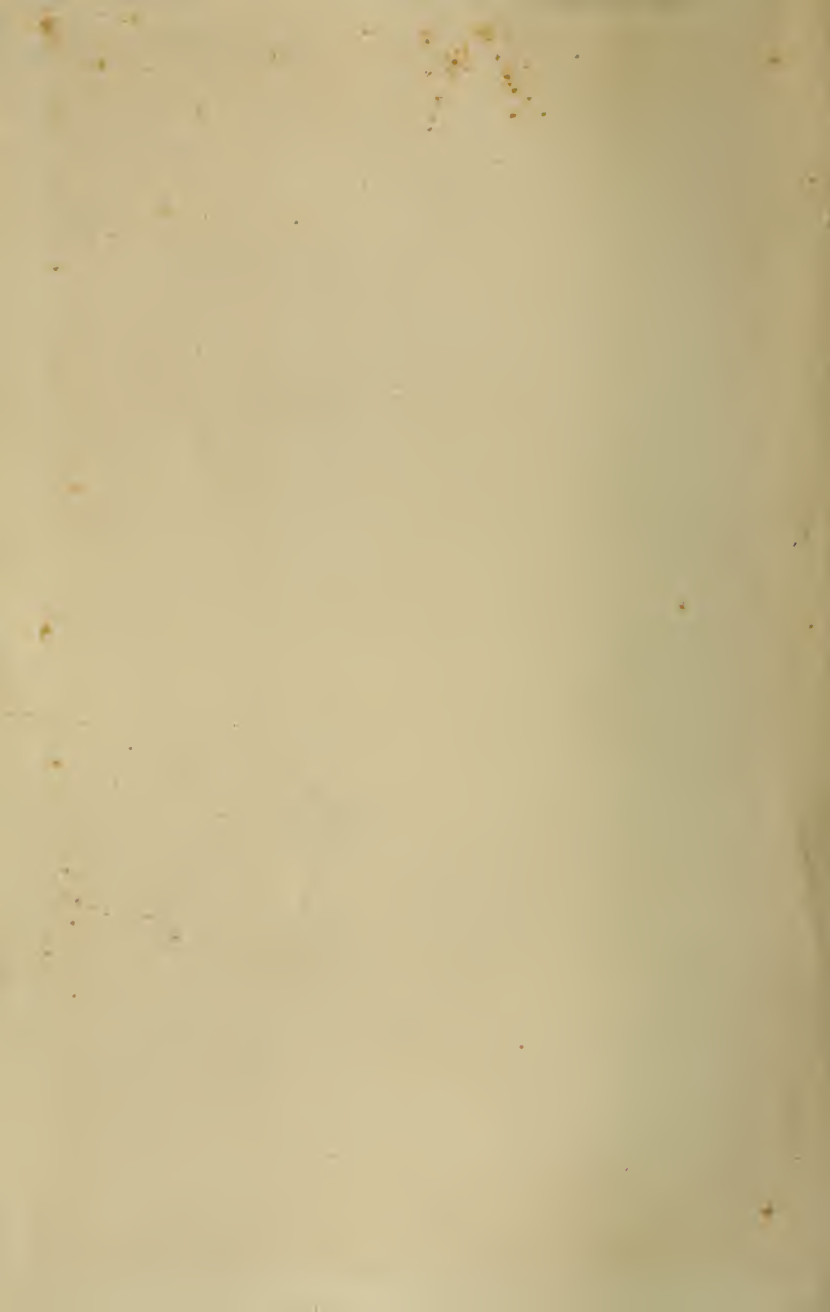
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THE
Indian Primer;

OR,

The way of training up of our Indian Youth in
the good knowledge of God. 1669.

By JOHN ELIOT, 1604-1690

To which is Prefixed

The Indian Covenanting Confession.

Reprinted from the Originals in the Library of
the University of Edinburgh.

WITH AN INTRODUCTION

By JOHN SMALL, M.A., F.S.A.Scot.



EDINBURGH: ANDREW ELLIOT.

1880.

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Turnbull & Spears, Printers, Edinburgh.

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INTRODUCTION.

THE Indian Primer now reprinted is one of the works of the pious and worthy John Eliot, familiarly known as the apostle of the Indians of New England, whose labours may be regarded as the morning star of modern missionary enterprise. It is interesting as being a work of its distinguished author, of which no perfect copy is known to exist except the one preserved in the Library of the University of Edinburgh; and it is also valuable as bringing into notice an additional specimen of the now obsolete language of the aborigines of North America.

Although the story of Eliot's missionary labours has been often told, a short outline of his life, and a notice of his works, may not be inappropriate in this place.

John Eliot was born in the year 1604 at Nasing, a village near Waltham in Essex. He was educated at Jesus College, Cambridge, where he took his Bachelor's Degree in 1623. While at the University of Cambridge, he displayed a partiality for philology, which no doubt had some influence in stimulating the labours his pious zeal prompted him to bestow on the language of the Indians. Mather informs us, that "he was a most acute grammarian, and understood very well the languages which God first wrote his Holy Bible in," with "a good insight into all the other liberal arts," and "a most eminent skill in theology." After leaving the University of Cambridge, he was engaged in teaching, and was for some time

usher in a school at Little Baddow, near Chelmsford, under the Rev. Thos. Hooker. While in the family of Mr Hooker, who was a rigid Puritan, Eliot received serious impressions, and resolved to devote himself to the work of the Christian ministry. At this period the tyranny of the government of England in religious matters was so intolerable that numbers of people left their native land, and sought an asylum in the wilds of America in the hope of enjoying among savages that liberty of conscience which was denied them by their own countrymen. Eliot was one of those who resolved thus to emigrate, and reached that country on the 3d of November 1631, landing with about sixty persons at the harbour of Boston. He was received with much kindness in that town, and, as the pastor of its first church was absent in England, Eliot was appointed to officiate for him, which he continued to

do with great ability and acceptance until his removal to Roxbury. In October 1632, Eliot was married to a lady to whom he was attached before he left England. This was a long and happy union; and although the name of the lady has not been transmitted, she is said to have been a woman of much benevolence and of exemplary piety. In November following, Eliot was established as pastor of the church at Roxbury, which office he held for more than fifty-seven years till his death in 1690.

The conversion of the Indians was a subject of the deepest interest to those who had left their friends and country chiefly for the sake of religion. The same feeling was also shared by many in England, and Dr Lake, the Bishop of Bath and Wells, had the object so much at heart as to declare that nothing but his old age hindered him from going to America and devoting himself to

the work. The charter which had been granted to the colony of Massachusetts Bay in New England in 1628 declared that to "wynn and incite the natives of the country to the knowledge and obedience of the onlie true God and Saviour of mankind and the Christian faythe" was in the "royall intention and the adventurer's free profession the principall ende of this Plantation." To endeavour as far as in him lay to carry out the object of the charter was one, and not the least, of the motives which impelled Eliot, now settled in Roxbury, to devote himself to the work of Christianising the Indians of Massachusetts. Writing to a friend in England in 1659, he says, "that public engagement, together with pity to the poor Indians, and desire to make the name of Christ chief in these dark ends of the earth—and not the rewards of men—were the very first and chief movers, if I know what did first and

chiefly move in my heart, when God was pleased to put upon me that work of preaching to them." When Eliot began his labours, there were about twenty tribes of Indians within the limits of the Plantation having the same manners, language, and religion. He often forsook the charms of civilised and cultivated society to reside with these natives, who were unacquainted with the rudiments of culture, and who often wanted the ordinary means of subsistence. With them Eliot would remain for days and weeks, instructing them in divine things and also showing them how to improve their condition on earth. He partook of their hard fare, and was exposed to the attacks of the beasts of the forests, and to the spears and arrows of the Indians, who were fiercer than wolves and more terrible in their howling. None of these things moved him ; like a brave soldier he fought the good fight of faith, bear-

ing every suffering with cheerfulness and every pain with resignation.

Ignorance of the Indian language, however, had at first seemed an insuperable bar to mission work, and in order to be able to carry out his labours, Eliot was for a long time assiduously employed in overcoming this difficulty. He secured the aid of a young Indian of Long Island, who had been taken prisoner in the Pequot war of 1637, and put to service with a Dorchester planter. This native, while he understood his own language, had a fair knowledge of English, and had a clear pronunciation. With his assistance, Eliot translated the Commandments, the Lord's Prayer, and many texts of Scripture, and compiled both exhortations and prayers. The difficulties and disadvantages under which his studies were prosecuted may be easily imagined. It was necessary, first of all, to teach his teachers. That the Indian language

had never been reduced to rules, and was still unwritten, was not the chief hindrance to a learner. As has been remarked, its general structure, all its distinctive features, its laws of synthesis, by which complex ideas could be compressed into single words, were unknown or but imperfectly understood. It had no recognisable affinity to any language of the Old World. To English-speaking scholars the Algonkin plan of thought was a confused maze; to English ears the vocabulary was a jargon of harsh sounds combined in words "long enough," Cotton Mather thought, "to tire the patience of any scholar in the world. One would think," he adds, "they had been growing ever since Babel, unto the dimensions to which they are now extended." *

After being engaged for two years in

* "Origin and Early Progress of Missions in the New World," by J. Hammond Trumbull, p. 13.

the process of learning, Eliot was able to preach to the Indians in their own language. In company with three others, he in October 1646 visited the Indians at a place called Watertown Mill, a few miles from Cambridge (U.S.). There he preached to them in the wigwam of Waubun, a wise and grave Indian, in their own language without an interpreter. The village was afterwards named Nonantum or Noonatomen, *i.e.*, Rejoicing; and it is related that Waubun and his company "diligently attended to the blessed word there delivered" and "professed they understood all that which was taught them in their own tongue." In his interesting "History of New England," Daniel Neal gives an account of the proceedings on that occasion:—"After a short prayer, Mr Eliot rehearsed and explained the ten commandments, informing the natives at the same time of the dreadful curse of God

that would fall upon all those that brake them. He then told them who Jesus Christ was, where He was now gone, and how He would one day come again to judge the world in flaming fire. He informed them likewise of the blessed state of all those who by faith believe in Christ, and know him savingly. He spake also of the creation and fall of man ; of the infinite greatness of God, the maker of all things ; of the joys of heaven and the torments of hell, persuading them to repentance and a good life. Having spent about an hour in discoursing upon these arguments, he desired to know whether they would ask him any questions about his sermon, upon which one stood up and asked how he might come to know Jesus Christ ? another inquired whether Englishmen were ever so ignorant of Jesus Christ as themselves ? a third whether Jesus Christ could understand prayers in the Indian lan-

guage? Another proposed this question: How there could be an image of God since it was forbidden in the second commandment? Another, Whether if the father be naughty and the child good, God will be offended with that child, because in the second commandment it is said he visits the iniquities of the fathers upon the children? The last question that was asked at this meeting was, How all the world became full of people if they were all once drowned in the Flood? Mr Eliot and his friends gave plain and familiar answers to all these questions, and after a conference of about three hours returned home." *

In addition to his ministerial labours, Eliot taught them to improve their wigwams, and to fence their grounds with ditches and stone walls. The women also he taught the use of spinning-wheels, which he was at

* Vol. i. p. 223.

great pains to procure for them. The converts he made were called "praying Indians." The Indian chiefs, and powaws or conjurers, however, were greatly opposed to the gospel. The former were jealous of their authority, the latter of their gain. To manifest their malignity as far as possible, they banished from their society such of the people as were called praying Indians ; and in some instances it is said they even put them to death. Nothing but the dread of the English prevented them from murdering the whole of the converts, a circumstance which induced some to conceal their sentiments and others to fly to the colonists for protection.

Notwithstanding these difficulties, however, Eliot sought by acts of kindness to win the confidence and affections of the savages. "The work of converting the Indians," he says, "is difficult not only in respect of the

language but also on account of their poverty and barbarous course of life ; there is not so much as meat or drink or lodging for them that go to preach among them, but we must carry all things with us, and somewhat to give unto them. I never go unto them empty, but carry somewhat to distribute among them ; and when they come to my house I am not willing they should go away without some refreshment. Neither do I take any gratuity from them unrewarded ; and indeed they do account that they have nothing worth the giving unto me ; only once when I was up in the country a poor creature came to me as I was about to take horse, and shaking me by the hand, with the other thrust something into my hand. I looked what it was, and found it to be a pennyworth of wampum upon a straw's end. I, seeing so much hearty affection in so small a thing, kindly accepted it,

only inviting him to my house that I might show my love to him."

The labours of Eliot for the conversion of the Indians were reported in England, and excited great attention. A society was instituted for the propagation of the Gospel in New England, with power to receive, manage, and dispose of money for that purpose. Among the leading members of this society, afterwards incorporated, was the Hon. Robert Boyle, well known for his scientific discoveries, who was devoted to its interests, and who was one of Eliot's constant co-respondents. Money was then collected and transmitted to America for the missionaries and teachers, and a salary of £50 was paid to Eliot in supplement of his moderate income of £60 as minister of Roxbury.

In 1643 the Corporation began to issue reports of the progress of their labours. The first was printed that year, and was

entitled "New England's First-Fruits in respect . . of the Indians." The second was "The Day-Breaking if not the Sun-rising of the Gospel with the Indians in New England," and was printed in 1647. The third was "The Cleare Sunshine of the Gospel breaking forth upon the Indians in New England," by the Rev. Thomas Shepard of Cambridge, printed in 1648. In the second and third reports was given an interesting account of the missionary work of Eliot and others, but the fourth, which was printed in 1649, contained several of Eliot's letters. It is entitled "The Glorious Progress of the Gospel amongst the Indians in New England. Manifested by three letters under the hand of that famous instrument of the Lord, Mr John Eliot, and another from Mr Thomas Mayhew, jun., both preachers of the word as well to the English as Indians in New England, wherein the riches of God's

grace in the effectual calling of many of them is cleared up ; as also a manifestation of the hungering desires of many people in sundry parts of that country after the more full revelation of the gospel of Jesus Christ to the exceeding consolation of every Christian reader."

Through the labours of Eliot, the praying or converted Indians founded in 1651 a settlement on the banks of Charles River, about eighteen miles from Boston, called Natick, or "Place of hills." Thither the Nonantum Indians removed. This village consisted of three long streets, with a piece of ground for each family. A few of the houses were built in the English style, but most of them were after the Indian fashion, as they generally preferred their own mode of building as being warmer and cheaper. A large house was, however, erected in the English style, in which was a great hall used as a place of worship on the Sabbath and during

the week days as a schoolhouse. The upper floor was a kind of store-room in which the Indians deposited their skins and other articles of value, and in one of the corners was an apartment for Eliot, with a bed for his use, known as "the prophet's chamber." Besides this building there was a large fort of a circular form, palisadoed with trees, and a small bridge over the river, the foundation of which was secured with stones.

In 1653, at the charge of the Corporation for the propagation of the gospel, Eliot published a Catechism for the use of the Indians. This was the first work issued in their language, but no copy of it is now known to exist. In the same year there was published by the Corporation in London a work called "Teares of Repentance; or a Further Progress of the Gospel among the Indians of New England," in which there was given "A brief relation of the proceedings of the

Lord's work among the Indians in reference unto their Church-estate, by John Eliot." Two years afterwards the Corporation published at London another report by Eliot of the progress of his mission. It was entitled "A late and further manifestation of the progress of the gospel amongst the Indians in New England, declaring their constant love and zeal to the truth, &c., being, a narrative of the examinations of the Indians about their knowledge in religion by the elders of the Church, related by Mr John Eliot, 1655." These works, which form the seventh and eighth reports of the corporation, were due to the extreme strictness in the admission of persons to Church fellowship then prevalent in New England, which in the case of the Indians was rather increased than abated. They were made by Eliot to confess their sins, and give an account of their knowledge of the principles of religion and of their Christian

experience, after which the ministers of the neighbouring churches assembled on a day appointed for the purpose, when the converts made similar declarations before them. Several of them were at length baptised, and in 1660 they were formed into a Christian church, and had the Lord's Supper administered to them.

In 1660 Eliot drew upon himself public censure by the publication at London of a work upon Government called "The Christian Commonwealth, or the Civil Policy of the Rising Kingdom of Jesus Christ." This book had been written by Eliot after the first tidings of the successes of the Puritans in England reached America. It had lain in manuscript for nine or ten years, and, by some enemy or ill-advised friend of the author, was published in the midst of the excitement consequent on the Restoration of Charles II. It was complained of as a

sedition work, and the Governor and Council of the colony of Massachusetts declared it full of erroneous principles in relation to all established governments in the Christian world, and especially against the Government established in England. Eliot, however, stated that this work had been published without his knowledge or consent. He at the same time declared his readiness to subject himself for conscience sake to any form of civil polity which could be deduced from Scripture as being of God, and abjured everything in the book inconsistent with this declaration. This work was accordingly suppressed, and Eliot's retraction was accepted and posted in the public places of all the chief towns in the colony.

Having long resolved to make the translation of the Bible into the Indian language the great aim of his life, Eliot about this time completed his task. The Indians through

his teaching had a knowledge of most of the important parts of the Scriptures, but he felt that it was desirable that they should have the whole Bible at their side as a perpetual instructor. This he had kept in view from the first ; at the same time he trusted that, in the providence of God, some way would ultimately be found to bring about the desired result. When the Corporation for the propagation of the gospel obtained funds, this seemed the most important object to which these could be destined. The New Testament was accordingly printed in the Indian language in 1661, soon after the restoration of Charles II. It happened that the printing of this work was completed while the Corporation were expecting the renewal of their charter. They thought that this was a favourable opportunity of showing their loyalty, and the Commissioners of the United Colonies prefixed a dedication to the King written in

a tone calculated to win his favour. This first edition of the New Testament has two title pages, one in English and the other in Indian. The first is "The New Testament of our Lord and Saviour, Jesus Christ, translated into the Indian Language, and ordered to be printed by the Commissioners of the United Colonies in New-England at the charge, and with the consent of the Corporation in England for the Propagation of the Gospel among the Indians in New-England. Cambridg: Printed by Samuel Green and Marmaduke Johnson, MDCLXI." The other, "Wusku Wuttestamentum Nul-Lordumun Jesus Christ Nuppoquohwussuaeneumun." Twenty copies of this book were sent to England, each of which contained the dedication; one copy for the King, the rest for other distinguished persons. In the letter which the Commissioners sent to England along with the copies they request "that two of

the special being very well bound up, the one may be presented to his Majesty in the first place, the other to the Lord Chancellor, and that five more may be presented to Dr Reynolds, Mr Carrill, Mr Baxter, and the two Vice-Chancellors of the Universities, who, they understand, have greatly encouraged the work." The others were to be disposed of as should be seen fit.

In the dedication to the King it was stated that the Old Testament was in the press, and the Commissioners craved the "royal favour and assistance for the perfecting thereof." The dedication concludes with the following sentence:—"Sir, The shines of Your Royal Favour upon these Undertakings, will make these tender Plants to flourish, notwithstanding any malevolent Aspect from those that bear evil will to this Sion, and render Your Majesty more Illustrious and Glorious to after generations." The Old

Testament was at length, after being three years in preparation, published in 1663. Copies of the New Testament were bound with it, and thus was furnished a complete Bible in the Indian language. To it were added a Catechism and the Psalms of David in Indian verse, which last was a translation of the New England version of the Psalms prepared some years previously by Eliot and others. The Indians had been much pleased with singing, and to gratify and improve their taste these Psalms were added to the sacred books. The title of the Indian Bible is as follows:—“Mamusse Wunneetupanatamwe Up-Biblum God naneeswe Nukkone Testament kah wonk Wusku Testament — Ne quoshkinnumuk nashpe Wuttineumoh Christ noh asowesit, John Eliot. Cambridge: Printeop nashpe Samuel Green kah Marmaduke Johnson, 1663.” Literally translated, “The-whole

Holy his-Bible God, both Old Testament and also New Testament. This turned by the-servant-of Christ, who is-called John Eliot."

When the Indian Bible was completed, a copy in elegant binding was sent to Charles II., "such a work and fruit of a plantation," observes Baxter, "as was never before presented to a king." Another dedication to Charles was inserted in addition to that prefixed to the New Testament, and both the dedications of the Commissioners were inserted in the presentation copies sent to England, but in very few of those circulated in the Colonies. The additional dedication as prefixed to the whole Bible is consequently very rare. Indeed a Bible containing it is scarcely to be found. Mr Convers Francis, who has written the life of Eliot, mentions that the cost of preparing this first edition of the Indian Bible was about £437. It may be mentioned that such is the eagerness

with which this Bible is now sought for as a literary curiosity that a single copy has recently been valued at upwards of two hundred guineas. According to Field, only twenty-three copies are known to have existence in America and about ten in Europe.

The second dedication prefixed to this Bible is very interesting. In it the Commissioners thank the King for renewing the charter of the Corporation and thus defeating the attacks of its enemies. They assure the King that though New England has not, like the Spanish colonies of South America, gold and silver with which to enrich the mother country, yet they rejoice to send to the land of their fathers the Bible in the language of the natives among whom the gospel had been planted and propagated, believing this to be "as much better than gold, as the souls of men are worth more than the whole world."

It is worthy of remark that this Indian version of the Scriptures, printed at Cambridge (U.S.), by Samuel Green and Marmaduke Johnson, was the first Bible issued in America. It was not till the middle of the next century that the Scriptures in the English language were printed in that country.

The first edition of the Indian Bible, of which about fifteen hundred copies were printed, sufficed for about twenty years. In 1680 another edition of the New Testament was published, and in 1685 the second edition of the Old Testament was issued. It was printed at Cambridge (U.S.) by Samuel Green. This was bound with the second impression of the New Testament, and the two parts taken together constitute the second edition of the whole Bible, although there was an interval of five years between them. Of this second edition the whole impression was 2000 copies. It was superintended by Eliot, who gave a part of his salary towards

defraying the expense. He received for the purpose from the Corporation in England, through the Hon. Robert Boyle, about a thousand pounds. He obtained valuable assistance in revising it from the Rev. John Cotton of Plymouth (U.S.), who had also spent much of his time in obtaining a thorough knowledge of the Indian language. This second edition was dedicated "To the Hon. Robert Boyle, the Governor, and to the Company for the Propagation of the Gospel," and is, like the first edition, a book of great rarity.* That Eliot was overjoyed

* It may be interesting here to state that a fine copy of this second edition of the Indian Bible in the original binding, and in all probability presented by Eliot to the celebrated Quaker, Robert Barclay, was, on the dispersion of the family library of the Barclays of Ury a few years ago, secured for the Library of the University of Edinburgh. In 1682 Barclay received from Charles II. the nominal appointment of Governor of East Jersey in North America. Copies of both editions of this Bible are in the Glasgow University Library.

to see the completion of his great work may be easily conceived, as he was now far advanced in life. Writing to Mr Boyle, he says, "I desire to see it done before I die, and I am so deep in years that I cannot expect to live long: and sundry say if I do not procure it printed while I live, it is not within the prospect of human reason whether ever or where or how it may be accomplished." "He bore it on his heart to God," says Mr Francis, "in his devotions, and the anxious earnestness of his soul seemed to be fixed on this point. The prayer of the good man was answered. He lived to see a new impression of his Bible, and when he took the precious volume in his hands, we can easily imagine that with uplifted eyes he may have uttered the *nunc dimittis* of the aged Simeon."

Besides his translation of the Bible, Eliot published at Cambridge, U.S., in 1664, a translation of Baxter's "Call to the Uncon-

verted," "Wehkomaonganoo asquam Pean-
togig kah asquam Quinnuppegig," &c. Of
this a second edition was issued in 1688. In
1665 he published at Cambridge (U.S.), an
abridged translation of Bishop Bayley's
"Practice of Piety:"—"Manitowompae
Pomantamoonk : sampwshanau Christianoh
Uttoh woh an Pomantog Wussikkitteahonat
God;" literally translated—"Godly living,
Directs a-Christian how he may live to-
please God." Of this work a second edition
appeared in 1685. His well-known
"Indian Grammar Begun," was written in
the winter of 1664. In the preparation of
this work he had the assistance of his sons,
and it was printed at Cambridge (U.S.), in
1666. At the end of this book are these
memorable words, "Prayers and pains
through faith in Jesus Christ will do anything."
In 1822 this grammar was reprinted with
notes by Pickering and Du Ponceau in the

ninth volume of the "Collections of the Massachusetts Historical Society." "The Indian Primer; or the way of training up our Indian Youth in the good knowledge of God. By J. E.," the work now re-issued, was printed at Cambridge (U.S.) in 1669. It comprises an exposition of the Lord's Prayer, and a translation of the Larger Catechism in Indian. On the fly-leaves at the beginning and end are printed the royal arms. Of this work, as already mentioned, the only complete copy is preserved in the Library of the University of Edinburgh. It bears an inscription on the fly leaf: "Gifted to the Library by Mr Jo. Kirton, Aprile 19, 1675." Mr J. Hammond Trumbull, in his valuable account of works printed in the Indian language (p. 42), describes a copy of this work without a title page as being in the library of the Massachusetts Historical Society. From various data he supposed it

to be a copy of Eliot's Catechism, but from his bibliographical description, it seems another edition in a somewhat larger form of the volume now reprinted. In 1671 Eliot printed in English a little volume, entitled "Indian Dialogues for their Instruction in that Great Service of Christ in calling Home their Countrymen to the Knowledge of God and of Themselves." This was followed in 1672 by "The Logick Primer: Some Logical Notions to Initiate the Indians in the Knowledge of the Rule of Reason," &c. These two volumes, printed at Cambridge (U.S.), are now extremely rare. Of the former the only known copy exists in a private library in New York. There is a copy of "The Logick Primer" in the British Museum and another in the Bodleian.

In 1671 a small tract of eleven pages was published in London called "A Briefe Narrative of the Progress of the Gos-

pel among the Indians in New England in the year 1670, given in by the Rev. Mr John Eliot, minister of the gospel there, in a letter by him directed to the Right Worshipful the Commissioners under his Majesty's Great Seal for the Propagation of the Gospel amongst the poor blind natives in those united Colonies." 'This was the eleventh and last of the publications of the Corporation after their charter was renewed by Charles II., but it is of extreme rarity.

In his old age the pen of Eliot was never idle. In 1678 he published "The Harmony of the Gospels in the Holy History of the Humiliation and Sufferings of Jesus Christ from his Incarnation to his Death and Burial." This work, which was printed at Boston, is a life of our Saviour, with many illustrative and practical remarks. The last of his publications was his translation into Indian of Shepard's "Sincere Convert,"

“Sampwutteahae Quinnuppekompauaenin ,
 Wahuwomook oggussemesuog Samp-
 wutteahae Wunnamptamwaenuog, Mache
 wussukhumun ut English - Mâne Unnon -
 toowaonk nashpe Ne muttâe—wunnegenúe
 Wuttinneumoh Christ noh assoowesit
 Thomas Shephard Quinnuppenúmun en
 Indiane Unnontoowaonganit nashpe Ne
 Outtianatamwe wuttineumoh Christ Noh
 assoowesit John Eliot. Kah nawhutche
 ut aiyeuongash oggusemese oncheteauun
 Nashpe Grindal Rawson.” The translation
 of which is :—“The-Sincere Convert [liter-
 ally ‘man who stands turned-about’] Mak-
 ing-known they-are-few sincerely who-be-
 lieve. Having-been written in Englishman’s
 language by that very-excellent servant of
 Christ who is-named Thomas Shepard, is-
 turned into Indian language by that honoured
 servant-of Christ who is-named John Eliot,
 and in some places a-little amended by

Grindal Rawson." This work had been nearly completed by Eliot in 1664, but it was revised by Grindal Rawson, and printed in 1689.

Worn out with the infirmities of age, and attacked by fever, Eliot's health now rapidly gave way. During his illness, when speaking about the evangelizing of the Indians, he said :—"There is a dark cloud upon the work of the gospel among them. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work I have been doing much and long about. But what was the word I spoke last ? I recall that word, *my doings*. Alas ! they have been poor, and small, and lean doings ; and I will be the man who will throw the first stone at them all." One of the last expressions which were heard to fall from his lips were these emphatic words, "Welcome joy."

Eliot died at Roxbury on the 20th of May 1690 at the age of 86, and was acknowledged to have been a man whose simplicity of life and manners and evangelical sweetness of temper had won for him all hearts, whether in the settlements of the emigrants or in the smoky huts of the natives. So great was his charity that his salary was often distributed for the relief of his needy neighbours, so soon after the period at which he received it, that before another period arrived his own family were straitened for the comforts of life. The following anecdote illustrates the kindness of his disposition. One day the parish treasurer on paying the money for salary due put it into a handkerchief, and in order to prevent Mr Eliot from giving away his money before he got home, tied the ends of the handkerchief in as many hard knots as he could. The good man received the handkerchief and took leave

of the treasurer. He immediately went to the house of a sick and necessitous family. On entering he gave them his blessing, and told them God had sent them some relief. The sufferers, with tears of gratitude, welcomed their pious benefactor, who with moistened eyes began to untie the knots in his handkerchief. After many efforts to get at his money, and impatient at the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying with a trembling accent, "Here, my dear, take it ; I believe the Lord designs it all for you."

Eliot had a family of five sons and one daughter, but four of his sons predeceased their father. He destined his sons for the service of the missionary church. "I have often, in my prayers," he says, "dedicated all my sons unto the Lord to serve Him in this service, if He will please to accept them

therein; and better preferment I desire not for them than to serve the Lord in this travail." His eldest son, John, accordingly became a preacher to the Aborigines, but died in 1668 in the thirty-third year of his age. Joseph, his second son, was minister at Guilford in Connecticut, and survived his father. Samuel, Aaron, and Benjamin, the three younger sons, to his great grief, died early in life. But, though few of his family were alive to lament his death, Eliot's loss was much felt by the friends of religion. His labours were applauded in Europe and America; and all who now contemplate his active services, his benevolent zeal, his prudence, his upright conduct, his charity, are still ready to declare his memory precious. It was remarked by one of his contemporaries, Cotton Mather, that the anagram of Eliot's name was *Toile*, and

this most truly expresses the character of the Apostle to the Indians. His life may be recorded among the most eminent examples of industry which the world has furnished; and if ever there was a man who might justly be said to have died rich in good works, that man was John Eliot.

The translation of the Bible and the other works composed by Eliot for the use of the Indians are written in the Mohican dialect, which was spoken by the aborigines of New England. By Eliot and others it was called the Massachusetts language, but there is scarcely any person now living who can read or understand it.* Still, the works printed in it are valuable, as affording the means of information as to the structure and character

* Mr J. Hammond Trumbull, to whose labours in this field much credit is due, has made a study of this extinct language, and has found in it something more than the mere gratification of literary curiosity.

of the unwritten dialects of barbarous nations.*

* As an illustration of the agglutinate nature of the language, the longest word used in the Bible is in St Mark's Gospel, i. 40, "Wutappesittukqussunnookweh-tunkquoh—kneeling down to him." Another word longer still is "Kremmogkodonatootummootiteaongan-unnonash"—in English, "our question."





THE INDIAN COVENANTING
CONFESSION.





THE INDIAN COVENANTING CONFESSION.

IN addition to the works of John Eliot enumerated in the foregoing sketch of his life, a contemporary broad-sheet, containing a “Christian Covenanting Confession” drawn up for the Indians of New England, was published in his lifetime, and is worthy of attention from the interest of the subject at the present time.

This document, preserved in the Library of the University of Edinburgh, is, most probably, the only copy now in existence, and in all likelihood was prepared by Eliot

himself, or by Grindal Rawson, who assisted him in his old age in revising his translation of the Bible and other publications in the Indian language.

Although this Confession is not dated, it would appear, from the following note in the handwriting of the Rev. W. Trail, Minister of Borthwick, presenting the copy to the University, that it was brought from New England in 1690, the year of Eliot's death :—

“This Indian Confession and Covenant of the Converts in New England was brought from thence in the year 1690, and afterwards gifted to the Bibliothek of the College of Edinburgh (my Alma Mater) by

W. TRAIL.”

From the following docquet on the original, the donation seems not to have been made till the year 1699 :—

“Indian Confession of Faith in New England, given be Mr Trail, Min., Borthwick, 1699.”

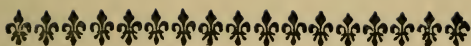
The donor, Mr William Trail, was the son of Mr Robert Trail, one of the ministers of Edinburgh. After studying at the University of that city, where he graduated in 1658, he was ordained to the Presbyterian congregation at Lifford in 1672. Joining, however, with four other ministers in the appointment of a fast, he was examined by Justices of the Peace at Raphoe, summoned to the Privy Council at Dublin, remitted to the assizes at Lifford, fined, and imprisoned from 11th August 1681 to 20th April 1682. After this he went to Maryland, and returned at the Revolution. He was admitted Minister of Borthwick, near Edinburgh, in 1690, where he remained till his death in 1714.

During his somewhat lengthened residence

Introduction.

in America he, in all probability, had ample means of becoming aware of the labours of Eliot and his coadjutors.

In conclusion, it may be remarked that the Indian Primer of 1669 contains the Apostles' Creed and the Larger and Shorter Catechisms, while the form of Confession given in the sheet now reprinted seems to have been subsequently prepared, thus forming an additional episode in the history of Eliot's labours. Besides being probably the first Confession of Faith printed in America, it may still be found suggestive for the purposes of those now engaged in prosecuting Missionary work in various parts of the world.



THE INDIAN COVENANTING
CONFESSION.

Christiane OOnoowae Sampoowaonk.

MEtahhawae Noonamptam kah mut-
toonoe nussampowam. *Rom.* 10.10.

1. Pafuk nont GOD. *Deut.* 6.4 *Jer.*
10.10. Qut nishuoo Wutoshioomu,
Wunnanmoniin, kah wunneetupàna-
tamwe Nashauanit, *Matt.* 28.19. 1
John 5.7.

2. Weske kutchiffik, ayum GOD
Kefuk kah Ohke ahche wunnegen.
Gen. 1. 1,31.

3. Wanawunnuwaheau Adam yeu
agueyeue muttaohket. *Gen.* 1,26.28.

4. Adam teanuk matchesu kah awa-
kompanau. *Gen.* 3.

xlvi *The Indian Covenanting Confession.*

5. Adam nummuffowunukumun um-matcheseonk, kah wutonkapunâonk. *Rom.* 5.12.

6. Newaj neetimun ut matcheseon-ganit. *Psal.* 51.5.

7. Neese chippiffu nummatcheseonk,

{ 1. Wutchaubutkue matcheseonk.
Rom. 3.10.

{ 2. Uffuwae matcheseonk. *Matt.*
15.19.

8. Yeush nashpe nuttumhouâmun micheme awakomppanaonk chopioh-komukqut. *Rom.* 6.23.

9. Nœnamptam wame woh nutonoh-kinumun wuffittumwae kesukkodut. *1 Cor.* 15.

1. **I**Efus Christ wunnaumonuh GOD.
Psal. 2. 6, 7. Qut wusket-ompoou, newaj, manit kah woskeetomp pafukœœ. *Heb.* 2. 16, 17.

The Indian Covenanting Confession. xlix

2. Wutanofuonqash Jesus Christ
nifhwinafh Sephaufuweenu∞. *Heb.* 7.
1,2,3. Quofhodtamwaenu∞. *Acts* 3.
27. Keitaffootamoo. *Isai.* 33. 22.

3. Jesus Christ pahke kenofwee-
tamwanfhikqun, kah kuttoadtehteaun-
fhikqun nuppoonk nup∞wonaakqueog.
kah yeufh waj kuttumhouaunfhi qun
wame nummatchefengash, ahquontam-
∞ein. *Rev.* 1.5. *Matt.* 3.15.

4. Yeueu nafpe wunaunchem∞-
kue wufke wunn∞waonk, Jesus Christ
k∞weekomukqun wame, aiuskoian-
tamunat kah wunnamptam∞e qufhkenut
en Godut. *Acts* 17.30.

5. Yeufh waj, neenawun yeu otanat
apeog, uffowetamun wekontamwehnuk-
kifhpinomun nuk hogkanonog en
Godut, mehquontamunat Sabbath,
pahketeaunat tohfohke pomartamog.
Wonk nukkishpiffuonittimun mo∞nat
Se-Sabbath daykish (ne woh nnâg)

1 *The Indian Covenanting Confession.*

uffenat wame Sabbath daywe peantamoe
uffeongash, neaunak wuttinnøwaonk
God, aninnununkqueog wunneetutana-
tamwe nashauanit.

Ne nashpe wunnøwaonk, numma-
guøun nuhhogkanonog; kah nun-
neehaeog en Jesus Christut, motu-
weekomongane pomushonat tosohke
pomantamog.

| | | |
|----------------|---|---------------------|
| Woi Lord Jesus | { | ahquontamoe. |
| Christ | | ketteamonteanettae. |
| | | monanitteae. |

Neemunaiineau.

AMEN.

Matta chekewequt manunne nuffimun
mosukquehtoadtitte wame yeush ussenat.

The Indian Covenanting Confession. li

The same in English.

A Christian Covenanting Confession.

I Believe with my Heart and Confess
with my Mouth. *Rom.* 10. 10.

1. There is but one, onely, liveing
and true GOD. *Deut.* 6. 4. *Jer.*
10. 10. But He is Father, Son, holy
Spirit. *Matt.* 28. 19. 1 *John* 5. 7.

2. In the Beginning GOD made
Heaven and Earth very Good. *Gen.*
1. 1,31.

3. He made Adam to rule this
Lower world. *Gen.* 1. 26,27.

4. Adam quickly finned, and was
punished. *Gen.* 3.

5. Adam conveighed to us his sin,
and also his guilt and punishment.
Rom. 5. 12.

lii *The Indian Covenanting Confession.*

6. For this cause, we are all born in sin, *Psal.* 51. 5.

7. Our sin is two fold.

{ 1. Original sin. *Rom.* 3. 10.

{ 2. Actuell sin. *Matt.* 15. 19.

8. By these wee defarve Damnation in Hell for ever. *Rom.* 6. 23.

9. I believe we shall all rise again to Judgment at the last day. *1 Cor.* 15.

1. **I**esus Christ is the Son of God. *Psa.* 2. 6,7. He became a man, and is both God and man in one person. *Heb.* 2. 16,17.

2. Jesus Christ hath Three offices, Preist, Prophet, King. *Heb.* 7. 1,2,3. *Acts* 3. 32. *Isa.* 33. 22.

3. Jesus Christ obeyed perfectly for us, He payed his Death for us when

The Indian Covenanting Confession. liii

He dyed for us, and hereby He deserved pardon for all our sins. *Rev.* 1. 5. *Matt.* 3. 15.

4. Now by the Gospel New-Covenant Jesus Christ calleth us all to repent, and believeingly to turn unto God. *Acts* 17. 30.

5. For these causes, wee that dwell in this *Towne* called _____ are gladly willing to bind our selves to God, to Remember the Sabbath day to keep it holy, so long as we live. And also to bind our selves to each other, to meet together every Sabbath day (when it may be done) to doe all our Sabbath day Services, prayers &c., according to the word of God, the holy Spirit of God helping us.

By this gospel covenant, we doe give our selves and our Children to Jesus Christ, to walk with Him in Church order so long as we live.

liv *The Indian Covenanting Confession.*

O Lord Jesus Christ, by thy Pardon-
ing free grace and mercy Graciously
receive us.

AMEN.

Wee compel not any, but meekly
fay to all let us joyne together to doe
all this.





English.

ing Confession.

I Confess with my

onely, living and
10. But He is
28.19. 1 John 5.7.

on made Heaven and

e this Lower world

and was punished.

o us his sin, and

Rom. 5.12.

re all born in sin.

al sin. Rom. 3.10.

l sin. Matt. 15.19.

Damnation in Hell

Christiane OOnoowa Sampcoowaonk.

M Brahwaee Nonaampram kah mottanooe nuf.
Sampcoowaonk. Rom. 10. 10.

1. Pefuk cont. Gen. Test. 5.4. Jer. 10. 10.
Que nilewun Wurokilewun. Wanaumoniis, kah
wunnecepanatowa Nabasanti. Mat. 28. 9. 1 John.
5. 7.

2. Wuhle katchitk, 17000 Gon Kefuk kah
Oike ahehe wunnen. Gen. 1. 11.
3. Nanaumunawheau Adim yea agoryee
mottanook. Gen. 1. 26. 28.

4. Adam teenuk matchefu kah awakompanau.
Gen. 3.

5. Adam mummowuwunukuman ammatchefu.
Oike kah wurokilewun. Rom. 5. 12.

6. Neeaj neetunuu at oncheeoonjanit. Tfel.
31. 3.

7. Neefe chippiffa nammitcheonk.
8. Wachaubukue matchefoonk. Rom. 3. 10.

9. Ulluwae matchefoonk. Mat. 15. 19.

10. Yeum nahpe nutunhouimen michee
awakompanauk cheyinkimokut. Rom. 6. 22.

11. Nanaumpram wame wuh nutonokimun
wollitunuew. Ahiakodut. 1 Cor. 15.

12. I Efus Christ wennaamony God. Tfel. 2. 6. 7.
13. Eet wuketoonp, new-j minit kah wodee.
comp. pefuk. Heb. 1. 6. 17.

14. Wutanfounuak Jefus Carit nideinash
Sephaufawenau. Heb. 7. 12. 3. Qodhodamawenau.
Mat. 3. 22. Kellid amou. 1. 15. 2. 22.

15. Jefus Christ kanoetamawenau
kun, kah kutatlehezeonitkun nappoonk nup-
wonaakwag, kah yeuth waj lutonhouaumbi qn
wame nammitcheeoonk, ahqiontema din. Rev.
1. 5. Mat. 3. 15.

16. Yeoyee nahpe wunnecehemue wude
wunnaamony Jefus Christ kateekoonkun wame,
shukolant-mamr kah wunnaamprade quikeut
in Godut. Mat. 17. 10.

17. Yeuth waj, meenawun yea onatit apoo,
nottamony woteetamuchoullipinonuk nek hog-
kumom in Godit. Nehyuanonon. Sabbath.
pahreerant tohlohe poma. tene. Wook maki-
piffa minitum mabit 32. Sabbath daykith (ne
wuh nide) ufenat wame Sabbath daywe pen-
tance ufenonk, wunnecehemue wunnaamony
nappoonk nupwonaakwag. wunnecehemue nabasanti.

18. Ne nahpe wunnaamony, nunaamony noloop
kanoog kah nunnachew in Jefus Christ, mo-
weeoonkoon-gone ponnulian twifue pomaamog.
Shiquamoo.

19. Wol Lord Jefus Christ kateekoonkanetee.
Woonnittee.

Nomenallitoo. AMEN.

Matta choleweqee mananne quimaw, mofuk.
quetoalidit wame yeuth ufenat.

*This Indian Confession & Covenant of the Contents in New-England
was brought from thence in the year 1690 & afterwards gifted to the
Bibliothek of the Collodge of Edg (my alma mater) by*

The same in English.

A Christian Covenaning Confession.

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true God, Deut. 6. 4. Jer. 10. 10. But He is
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Earth wery Good. Gen. 1. 31.

3. He made Adam to be the first of all
Creatures. Gen. 1. 2. 27.

4. Adam quickly sinned, and was punished.
Gen. 3.

5. Adam conveyed to us his sin, and
also his guilt and punishment. Rom. 5. 12.

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Tfel. 31. 5.

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ment at the last day. 1 Cor. 15.

10. I Efus Christ is the Son of God. Tfel. 2. 6. 7.
He became a man, and is both God and
Man in one Person. Heb. 1. 16. 17.

11. Jefus Christ hath Three offices, Pre-
phet, a King. Heb. 7. 1. 19. Mat. 3. 15. 16.

12. Jefus Christ obeyed perfectly for us, He
suffered his Death for us when He dyed for us, and
thereby He deserved pardon for all our sins. Rev. 19.
5. Mat. 3. 15.

13. Now by the Gospel New-Covenant Jefus
Christ calls us all to repent, and believe
ingly to turn unto God. Mat. 17. 30.

14. For these causes, we that dwell in this
Tenne called _____ are gladly willing to bind
our selves to God, to Remember the Sabbath day
to keep it holy, to keep it as we live. And
also to bind our selves to each other, to meet
together every Sabbath day (when it may be done)
to do all our Sabbath day Services, prayers &c.
according to the word of God, the holy Spirit
of God helping us.

By this Gospel covenant, we do give our selves
and our Children to Jefus Christ, to walk with
Him in Church order so long as we live.

O Lord Jefus Christ, by thy Pardon-
ing grace and mercy graciously receive us.

AMEN.

Wee compel not say, out hereby say to all
let us Jesus together so don all ill



THE
Indian Primer;

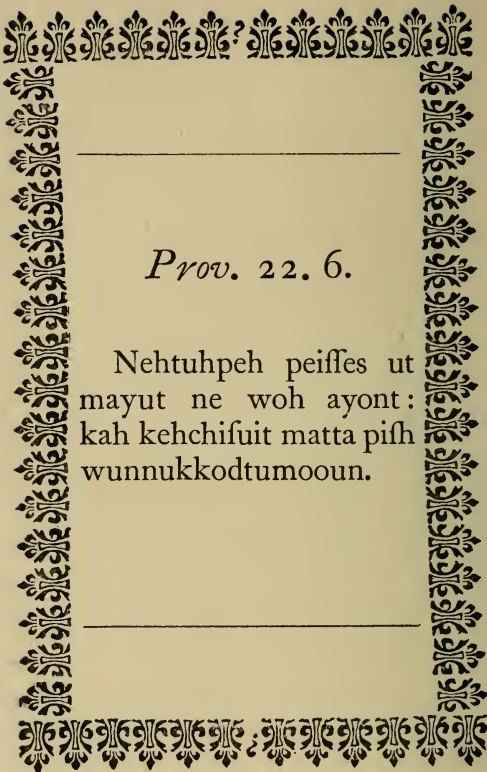
OR,

The way of training up of our
Indian Youth in the good
knowledge of God, in the
knowledge of the Scriptures
and in an ability to Reade.

Composed by J. E.

- 2 Tim. 3. 14, 15. *Qut ken nag-
wutteanſh niſh nahtuhtauaniſh
kah pobkontamaniſh, waheadt
nob nahtuhtauonadt*
15. *Kah wutch kummukkieſuin-
neat koorwabteo wunneetupana-
tamwe wuſſukwbongalſh, &c.*

Cambridge, Printed 1669.

A decorative rectangular border with a repeating floral motif surrounds the central text. The border is composed of stylized leaves and flowers, creating a frame around the content.

Prov. 22. 6.

Nehtuhpeh peiffes ut
mayut ne woh ayont:
kah kehchifuit matta pish
wunnukkodtumooun.

a b c ch d e f g h i j k
l m n o p q r f s t u
v w x y z.

A B Ch D E F G H I
K L M N O P Q R S
T U V W X Y Z.

Unnontoowaafh.

a e i o u.

Neefontoowaafh.

ai au ei eu eau oi oo ∞ ou.

A 3

| | | | | | |
|------------------|------------------|-----|------------------|------------------|-----|
| ab | eb | ib | ob | ub | alb |
| ach | ech | ich | och | uch | ald |
| ad | ed | id | od | ud | alf |
| af | ef | if | of | uf | alk |
| ag | eg | ig | og | ug | alm |
| ah | eh | | oh | uh | aln |
| ak ^{aj} | ek ^{ej} | ik | ok ^{oj} | uk ^{uj} | alp |
| al | el | il | ol | ul | als |
| am | em | im | om | um | alt |
| an | en | in | on | un | alv |
| ap | ep | ip | op | up | amb |
| ar | er | ir | or | ur | amp |
| as | es | is | of | us | and |
| at | et | it | ot | ut | ang |
| av | ev | iv | ov | uv | ant |
| aw | ew | | ow | | apl |
| ax | ex | ix | ox | ux | art |
| ay | eo | | oy | | aft |

| | | | | | | |
|-----|-----|-----|-----|-----|------|------|
| ba | be | bi | bo | bu | bab | dab |
| cha | che | chi | cho | chu | bach | dach |
| da | de | di | do | du | bad | dad |
| fa | fe | fi | fo | fu | daf | daf |
| ga | ge | gi | go | gu | bag | dag |
| ha | he | hi | ho | hu | bah | dah |
| ja | je | ji | jo | ju | baj | daj |
| ka | ke | ki | ko | ku | bak | dak |
| la | le | li | lo | lu | bal | dal |
| ma | me | mi | mo | mu | bam | dam |
| na | ne | ni | no | nu | ban | dan |
| pa | pe | pi | po | pu | bap | dap |
| ra | re | ri | ro | ru | bar | dar |
| fa | fe | fi | fo | fu | bas | das |
| ta | te | ti | to | tu | bat | dat |
| va | ve | vi | vo | vu | bav | dav |
| wa | we | wi | wo | wu | baw | daw |
| xa | xe | xi | xo | xu | bax | dax |
| ya | ye | yi | yo | yu | bay | day |

| | | | | | | |
|------|-----|-----|-----|-----|-----|-----|
| fab | fap | lab | leb | lib | lob | lub |
| fach | far | lad | led | lid | lod | lud |
| fad | fas | laf | lef | lif | lof | luf |
| fag | fat | lag | leg | lig | log | lug |
| faj | fav | lam | lem | lim | lom | lum |
| fak | faw | lap | lep | lip | lop | lup |
| fal | fax | lar | ler | lis | lot | |
| fan | fay | | | | | |
| fam | | | | | | |

Wa-an-tam-we . uf-feonk . ogke-
tam-un-at . Ca-te-chi-fa-onk.

Ne-gon-ne . og-kee-tash . Pri-
mer.

Na-hoh-to-eu . og-kee-tash.

Ai-uf-koi-an-tam-o-e . weh-
kom-a-onk.

Ne-it . og-kee-tash . Bible.

Noh

Noh . School-maf-ter-eu-uk .
a-fe-ke-fuk-ok-ihh . woh . nee-fit .
nompe . pe-an-tam.

Ne-gon-ne . puh-she-quad .
pe-an-tam-o-e . mon-che-het-tich
Scho-lar-fog.

Na-hoh-to-eu . wa-nonk-oo-
ook . pe-an-tam-o-e . mon-che-
het-tich.

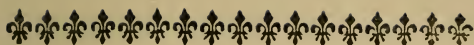
A-fe-ke-fuk-ok-ihh . Scho-lar-
fog . woh . nee-fit . nom-pe . og-
ke-tam-wog . Ca-te-chi-fa-onk.

Ne-gon-ne . puh-she-quad . af-
quam . pe-an-tam-o-het-tit . og-
ke-tam-o-het-tich . Ca-te-chi-fa-
onk.

Na-hoh-to-eu . wa-nonk-oo-
ook . af-quam . pe-an-tam-o-het-
tit.

tit . og-ke-tam-o-het-tich . Ca-te-
chi-fa-onk . Ne-it . na . neef-we .
Ca-te-chi-fa-e . kah . pe-an-tam-
o-e . nag-wut-te-a-eu . mon-che-
og . Scho-lar-fog . wun-na-num-
uk-ook . God . wa-me . Scho-lar-
fog . kah . wee-tom-uk-ook . Ma-
nit . qut . foh-hoo-kau-ook . Mat-
tan-nit . kah , wa-me . wut-uf-fe-
ong-ash. A-men.

The



The Lords Prayer.

O*Vr Father which art in Heaven, Hallowed be thy Name : Thy Kingdome come : Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the Kingdome, the Power, and the Glory, for ever. Amen.*

Noofhun

The Lords Prayer

NOOshun kesukqut, wunnee-
tupantamunach koowefu-
onk. Peyaumooutch kukkeitaffoo-
tamoont. Toh anantaman ne n-
naj okheit, neane kesukqut. Afe-
kesukokish petukqunnegash af-
faminnean yeu kesukok. Ahquon-
tamaiinnean nummatcheseongash,
neane matchenehikqueagig nut-
ahquontamanóunonog. Ahque
fagkompaguninnean en qutchhu-
aonganit, webe pohquohwuffin-
nan wutch matchitut; newutche
keitaffootamoont, kutahtauun,
menuhkesuont, sohsumoont mi-
cheme kah micheme. Amen.

Nat.

Expounded.

Nat. 1. **T** *Obwutch God ussowesu wut-
ooshimau?*

Namp. Newutche kukkezhukqun, kah
wame missinninnúh.

Nat. 2. *Tobwutch noowaan Nooshun?*

Namp. Newutche woh wame nuppe-
antamwanshittimun.

Nat 3. *Tobwutch noowaan Nooshun ke
sukqut?*

Namp. Meneketeauunat wunnamp-
tamoe nuttannoófuonk God woh mona-
neteae kenootunkqun.

Nat. 4. *Toh nauwuttamun oowefuonk
God?*

Namp. Nishnoh teag waj woh noowa-
heomun God; asuh wut-Attribuitsash,
asuh Wuttinnowaonk, asuh Wutana-
kaufuongsash.

Nat. 5. *Tobwutch noowaan wunneetup-
anatomunach kooefuonk?*

Namp. Onk woh nukquttianumoe
auwoh-

The Lords Prayer

auwohteomun wuttinn∞waonk God,
kah wutanakaufuonqash, kah nishnoh
teag waj woh n∞waheomun God.

Nat. 6. *Tob wonk waj?*

Namp. Nēwutche nahnáunneyeue ne
nuk-Christiane uffeonk sohsumwaheo-
nat God.

Nat. 7. *Tob nauwuttamun ukkeitass∞-
tamoont God?*

Namp. Wunneetupanatamwe nut-
apehtunk∞onganun Christ; wonk mo-
euwehkomongane k∞weetomuk∞ong-
anun; kah wonk kenanaununumuk∞-
onganun yeu ut muttaohket, kah wonk
kefukqut micheme.

Nat. 8. *Tobwutch unnuppeantampeyau-
moowutch kukkeitassootamoont?*

Namp. Onk woh Christ kukquinup-
pinukqun en Godut.

Nahohtoeu, onk woh nussamp∞ae
mosogquehikqun moeuwehkomonganit.

Nishwe, onk woh Christ kenupshae
peyau

Expounded.

peyau en wohkukquoshinnue wuffutum-
∞onganit.

Nat. 9. *Tob waj unnuppeantam, tob
anantaman ne n'naj?*

Namp. Onk woh nutuffenash wame
wutann∞team∞ongash God.

Nahohtoeu, Onk woh manunne nut-
chequnehtamun ut agwe wuffasamatah-
huwaongash yeu muttaohkit.

Nat. 10. *Tob waj noorwaan ohkeit neyane
kesukqut?*

Namp. Onk woh ohkeit apitcheg og-
queneunkquffuog moeuwehkomonk ay-
ikeg, kah muttaohkit apitcheg woh og-
que noswehtauog God, neg kesukqut
apitcheg.

Nat. 11. *Tob nauwuttamun petukqun-
neg?*

Namp. Wame muttaohke meetfuong-
ash, afuh hogk∞ongash menehketeau-
unat nummuttaohke pomantamoonk.

Nat. 12. *Tob waj noorwaan asekesuk-
okish*

The Lords Prayer

okish kuh yeu kesukok?

Namp. Onk woh nupponamunash
waffaume wuttamanatam∞ongash pa-
paume faup, kah nish ompetak woh â-
nagish.

*Nat. 13. Tob waj unnuppeantaman ab-
quontamaiinnean nummatcheseongash?*

Namp. Newutche matta ne nan∞g,
woh nummicheme awakompanomun
wutche monatah nummatcheseongash.

*Nat. 14. Tob waj noowaan neane mat-
chenehikqueagig nutahquoantamaounonog?*

Namp. Newutche ne matta nan∞g
God matta nntahquontamunk∞un; qut
ne nnag, ne kuhkinneafuonk God mah-
che kutahquon amunkqun.

*Nat. 15. Tob waj unnuppeantaman ab-
que sagkompagunaiinnean en qutchhuwa-
onganit?*

Namp. Newutche mattannit kah ne-
henwonche matanatamoonk asekesuk-
okish nukqutchhukqunnonog matche-
fenat,

Expounded.

fenat, kah webe God kœwadchanukqun, mauunnitteauog.

Nat. 16. *Tob waj unnuppe antaman poh-quohwouffianan wutch matchitut?*

Namp. Newutche mattannit, kah matchefeonk, kah meyaufue, matchekodtantamœongafh ahche matchitafh, kah webe God yeush wutch woh kuppoh-quohwhunukqun.

Nat. 17. *Tob waj noorwaan keitaffootam-œonk kutahtauun?*

Namp. Newutche Godut Christutneh mafugkenuk keitaffoot, nanawunont mattannittœog, missinninnuog, kah wame muttaok.

Nat. 18. *Tob waj noorwaan menuhkesu-unk kutahtauun?*

Namp. Newutche noh wame manuhkesit God uttoh anantog wutuffen wame muttaohkit.

Nat. 19. *Tob waj noorwaan sohsumoonk kutahtauun?*

The Lords Prayer, &c.

Namp. Newutche noh appu wequaiyeuut ne matta howan pas̄sukomuk, noh matta howan mahche nauongeh, afuh woh nauoncheh, noh quttianumunach, kah michemohtae manuhkesitch, Amen, 1 *Tim.* 6. 16.

Nat. 20. *Tob nauwuttamun Amen?*

Namp. Ne peantamoe kah wunnamp-tamoe kuttōonk, nauwuttamun ne nnaj, woi God.

The Ancient Creed.

I *Believe in God the Father Almighty, maker of Heaven and Earth : And in Jesus Christ his onely Son our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius*

tius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty : From thence he shall come to judge both the quick and the dead. I believe in the holy Ghost, the holy Catholick Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the body, and the life everlasting. Amen.

*Woffamp^oaongan^o wanamptogig
noadtuk Pamontogig.*

N^onamptau God, wame ma-
nuhkefit wut^oshimau, noh
kezteunk kefuk kah ohke ; Kah
no-

nœhamptau Jefus Chrifft ummoh-
tomegheoncheh , nuffontimœm-
un ; noh wompequoomuk nafhpe
wunnetupanatamwe Nafhauanit ;
noh neetuonont peenompæe *Ma-
ryob* ; chequnehtamup nuppoenk
ut agwe *Pontius Pilate* ; pame-
tunkupunauutup, nuppœp kah po-
fekinop, wœmfu en chepiohkom-
ukqut, niſhikquinukok omohku
wonk wutch nuppunat, kah waabu
en keſukqut, kah na ut wutappin ;
adt wuttinohkôunit God wame
manuhkefit wutœſhimau ; na
wutch piſh peyau wuſſumonat na
neefwe pamontogig kah napukeg.
Nœnamptau wunneetupanatam-
we Nafhauanit, nœnamptam ma-
muſſe wunneetupanatamwe mo-
euweh-

The Creed expounded.

euwehkomonganu∞; kah ummo-
∞komaongan∞ waneetupanatog-
ig, kah ahquontamoadtuonk mat-
chefeongash, kah muhhogk∞e
omohkuonk, kah micheme po-
mantamoonk ut kesukqut.

Nat 1. *Tob waj noowopanneg Christ
woomsup en chepiohkomukqut?*

Namp. Ukketeahogkou Christ auop
kesukqut, *Luke 23 43.* yeu kesukok mos
k∞weetomeh ut paradifut, wuhhog po-
fekinup, qut nashpe Minittoe umme-
nuhkesuonk sohkauop, mattannit, chepi-
ohkomuk, kah nupp∞onk, onk woh
pannuppe kuppohquohuhunukqun.

Nat. 2. *Tob nanwuttamun mamusse mo-
euwohkomunk?*

Namp. Wame wunneetupanatamwe
wanamptogig wutch *Adam* wutch weske
kutchiffik muttaok mahche napakig;
kah

The Creed expounded.

kah wame yeueu pamontogig, kah wame asquam neekitcheg, yeug wame pish moéog adt majish ne kesukok, kah pish miche me weetomaog Christ.

Nat. 3. *Tob nauwuttamun ammoa koma-onganoo wunneetupanatogig?*

Namp. Moeu pamontogig yeu ut mut-taohkit fa-sabbath-daywe moéog, kah moeu, peantamwog, fampaaog, ayimwog moeuwehkomonk, kah wame moeuwehkomongane wunneseongash uffeg kah kenonittuog, kah weetuomue moomanch peantamoe moéog, kah nagwutteae womonittuog.

Nat. 4. *Tob nauwuttamun abquontamoadtuonk matcheseongash?*

Namp. Wame aiulkoiantamoe quannuppecheg en Godut, kah wanamptauoncheg Christ, God nanouwe abquontamauoog wame ummatcheseongash.

Degrees

Degrees of Christian Duties for
several estates, collected out
of the holy Scripture.

I. *Wutusseonganoo wunneechaneunk nogque
en oochetuonganob.*

Matth. **N**Ewutche God unnoowau,
15. 4. quttianum kooth kah ko-
kas; kah noh matchenanumont oothoh
afuh ohkafoh, nupitch ut nuppooong-
anit.

Eph. 6. 1. Mukkiefog noofwehtôk koo-
chetuonganooog ut Lordut, newutche
yeu fampoi.

2 Quttianum kooth kah kokas, ne
negonneu naumatuonk nashpe quoshod-
tuonk.

3. Onk woh kooniyewontamun, kah
woh kuffepomantam ut ohkeit.

Coloss. 3. 20. Mukkiefog noofwehtôk
koochetuonganooog nish noh ut, ne
wutche

Christian duties

wutche yeu œfekittahukqun Lord.

Prov. 30. 17. Muskefuk ne ahanehtauont œfhoh, kah sekeneam noswehtauonat ohkafoh: konkkontuog neg ayitcheg œnouhkoiyeuut, pish ukkodtuhtahomunnaoash, kah wompfukukquamefuog ummeechinaoash.

Luke 15. 18. Nutomohkem, nummonchem en noœhut, kah nuttin, noœh nummatcheéneh kesuk kah ut anaquabean.

19. Kah matta wonk nuttapenumœ, nutufœwefinneat kenaumon, ayeueh neyane pafuk anœnadt kittinninneum.

Ephes. 5. 29. Newutche afquam howan sekeneamwœ nehenwonche œweyaus, qut wuffohkommœtauun, kah wunnana-wehteauun, neyane Lord ut moeuwehkomonganit.

1 *Sam.* 22. 3. Kah David na œmun en Mizpe ut Moab, kah unnau Moabe ket-afœtoh, noœh kah noœkas kœwehquetumoufh fohhamohettit kah weetœmukœok,

for several estates.

∞k, nô pajeh n∞wateauunat ut toh
God afeanſhikqueh.

Prov. 20. 20. Howan matánumont
∞fhoh afuh ohkaſoh, ∞wequananteg
piſh óhthamun ut miſhe pohkenaiyeut.

II. *Wutuffeonganoo wutchetuonganog nog-
que en ∞neechanoooh.*

Deut. **K**Ah yeuſh kutt∞wongaſh niſh
6. 6. ann∞noniſh yeu keſukok;
piſh ohtaſh kuttahh∞wout.

7. Kah naſh piſh kummenuhke kuh-
k∞tomauonaoaſh keneechanog, kah piſh
naſh keket∞kauonaoaſh appean kekit,
kah pomuſhaan maynt, ſepſinan, kah
omohkean.

Pſal. 34 11. Peyonk peiſſefog n∞ti-
egk, kukkuhk∞tomauonumw∞ quſha-
onk Jehovah. •

12. Howan nnoh kodtantog poman-
tamowonk, kah womantam ſepépoman-
tamun,

Christian duties

tamun, woh wunnaumunat wanegik ;

13. Nanaaitaash kenan wutch mat-
cheyeuonganit, kah kuffiffittoonash mat-
ta éyeumunoutch afookekodteamo-
wonk.

Prov. 4. 1. Nootamook, mukkiog, kuh-
kootomuhteaonk wutoshimau, onk kuh-
keihtamook wahteoun wohwohtamoonk.

2. Newutche kittinnumanumwo
wunnegen kuhkootomuhteaonk : ahque
ahquanumook nuttinnaumatuonk.

10. Nootash nunnaumon, attumunush
nuffuonqash, onk pish kuppomantam
monatah kodtumóash.

Joel 1. 3. Unnók keneechanooog, kah
keneechanooog unnahettich wunnee-
chanooh, kah nag wunneechanooh
onkatuk pometuonk.

Eph. 6. 4. Kah kenaau wutoshinne-
unk, ahque moohmoosqheuk keneechan-
ooog en musquanittamunat; qut un-
noohkok uppiahquttummonganit, kah
wut-

for several estates.

wutaukomuwaonganit Lord.

1 *Sam.* 2.23. Kah nah wuttinuh toh-wutch yeush uffeog? newutche nunnootam kummatcheseonganooash, nashpe wamu yeug missinninuog.

Prov. 29.17. Safamatah kenaumon, kah pish kutanwôsimuk, nux pish wekontamwaheau kukketeahogkôunoh.

Matth. 7.11. Newutche kenaau matchetoog wahteauog wunnegenash magoongash aninnumauat keneechanog: anue moocheke kooash kefukqut, wunnegenash magoongash pish wuttinnumóuh neh wehquetumunkqutcheh.

2 *Cor.* 12.14. Newutche wunnechanneunk matta wadchanumauooog, ochetuonganuoooh, qut wutchetuonganog wutche wunneechánoooh.

Wusse

Christian duties

III. *Wutusseonganoo wuskenuog, kah nunkquaog kah wusketamwussiffog.*

Psal. **U**Ttoh woh wuttin wusken
119. 9. pahketeauun ummayash;
nashpe nunnukquffit neaunag kukkut-
toonk.

Matt. 19. 20. Wuskenes wuttinuh,
wame yeush nummahche nanauwehtin-
eash, wutch nooskenuunneat, chauguas
ash nukquenauahikqueh?

Eccles. 11. 9. Weekontash woi wuske-
nin ut koooskenuuneat, kah kuttah wee-
kontamwahikqueh ut koooskenue kefuk-
odtumut, kah pomushadtash kuttahhoo-
wae mayash, kah kuskefukque naumoo-
onganit: qut wahteoush, wutche wame
yeush God kuppasook wussittumooong-
anit.

Eccles. 12. 1. Mehquanum yeuyeu noh
kezhikquean koooskenue kefukodtumut,
ash

for several estates.

alh papeyaumunogkup matche kesuk-
odtash, kah kodtumash asquam pas-
chenonash, ne adt pish nowaan, wan-
ne nowekontamounash.

Titus 2. 6. Neyane wehquetumau
wufkenuog waantamunnaout.

¹ *Pet.* 5. 5. Netatupe kenaau papeif-
fisleogish, agwapehtok kehcheeiog, nux,
kenaau wame agwapehtoadtegk, kah
hogkok hohpaonk, newutche God a-
yeuuhkonau pittuanumouh kah anin-
numauau kitteamonteanittuonk ohhoh-
panutcheh.

Titus 2.4. Onk woh kuhkotomauog
wufkittamwuffoh manunniffinneat, o-
womononaout wessukouoh, owomo-
nonaout wunneechanoh.

5. OOwaantamunnaout, kohkonan-
tamunnaout, apitcheg wekuout, wun-
netuog, nowehtauwaog nehenwonche
wessukouh, ne wuttinnowaonk God
matta blasphemanganout.

¹ *John*

Christian duties

1 *John* 2. 14. Kœfukkuhhumauonum-wœ wufkenuog, newutche kummenuh-kefimwœ, kah wuttinnœwaonk God kutapehtunkumwœ, kah kuffohkauom-wœ machetuk.

Levit. 19. 32. Anaquabit wompon-tupont neepauh, kah quttiantah wufke-fuk kechis, kah quh kum-Manittœm, nen Jehovah.

1 *Peter* 2. 17. Quttianumok wame wofketompaog.

2 *Tim.* 3. 15. Kah wutch kummukkiê-fuinneát kœwahteoh wunnetupanatam-we wuffukwhongah, nih tapenumœ-mœngih kœwaantamwéhikqunat en wadchanittuonganit, nahpe wunnamp-tamœonk ne ut Christ Jesus ut.

Acts 20. 9. Kah wufken na wutappen kenogkeneganit, uffowefu Eutychus, kofukkoúit, kah Paul fepekuhkœtomuh-teadt kepuhquohham kah penushau wutch wohqut weetuómut, kah neemun-áhettit nuppœoh. *Wut-*

for several estates.

IV. *Wutusseonganoo nag mahche*
wesseentogig.

Eph. O Oweßluukkiinneunk womo
5.25 nook kummittamwuffooog,
neyane Christ wonk womontog moeu-
wehkomunk, kah ooche magun wuh-
hogkuh.

28. Wofketompaog ne woh wuttin-
noowomunnóneau ummittamwuffoooh
neyane nehenwonche wuhhogkauh :
noh womonont ummittamwoffoh wo-
monau wuhhogkuh.

31 Newutche yeu, wofketomp pish
nukkonau oshoh kah ohkafoh, kah pish
pafukqueheau ummittamwuffo, kah nag
neefwe pish pafuk weyaus.

Coloff. 3.19. OOweßluukkiinneunk wo-
monook kummittamwuffooog, kah ah-
que weefoggenéheuk.

1 *Pet.* 3.7. Netatuppe kenaau wuffuk-
kiinne-

Christian duties

kiinneunk nag weetomook neyaunag wohwohtamóonk, quttianumook ummit-tomwuffin, neyane ánué noochumwi wiſhkq, kah neyane neefwe nompanuk-eg kitteamonteanittue pomantamóonk, kuppeantamooonganooaſh matta woh wuttamehtauoonat.

Ephes. 5. 22. Ummittamwuffinneunk agwapehtok nehenwonche kahſukowoog, neyane ut Lordut.

23 Newutche ooſſukkiin uppuh-kukquoh mittumwoſſis, neyane uppuh-kukkooit ut moeuwehkomonganit, kah noh wadchanaenin muhhogkuh.

24 Newutche, neyane moeuwehkom-onk agwapehtauont Chriſtoh, ne um-mittamwuffinneunk unnehheahettich nehenwonche waſukkoouh niſh noh ut.

1 *Pet.* 3.6. Neyane Sarah nooſwehtau-op Abrahamoh, áhunont nuſſontimom, kenaau wuttaunoh nuſohke wunnefeóg, & matta wabefeóg aſuh chepſhuaooóg.

for several estates.

3 Neg ∞∞whofuongan∞, ahque ne wolkeche wunn∞whofuonk, wunneh-teaunat meefunk ogqunnumónat gold, ogqunneat hogk∞.

4 Qut wunn∞whofitch wuttinnom-unneuinoḥ wuttah, nashpe ne matta áanittin∞g, manuniye, kah wunohteae nashauonk, ne anaquabit Godt adt miſh-óadtik.

V. Wutuffeongan∞ wuttinninneumineunk.

Pſal. **K**Uffeh, wuttinneumunneunk
123. 2 nean kenompatam∞hettit
wuffantimaum∞uh wunnutcheḡ, kah
wuttinneumun mittamwuffis nean ke-
nompatog wunnutcheḡ wuffonkſquom-
oh: nutatup nuſkufukqunonnash kenom-
pamágut Jehovah num-Manitt∞mun
nô paieh monanumugqunnanonut.

Eph. 6. 5. Wuttinneumunneunk, ∞ſ-
wehtok neg kuſfontimom∞oog neyânag-
c B weyaus,

Christian duties

weyaus, nashpe wabefuonk kah nun-nukshaonk, pasukqunnuout kuttahhoo-woash, neyane Christut.

6 Matta nashpe náadtue wuttinneum-unneunk, neyane wafekitteahóncheg wosketompuh, qut onatuh wuttinneum-oh Christ, usseog wuttenantamoonk God wutch, kuttahhooóut.

7 Weekontamwe wuttinneumuhkon-ittinneat, neyane ut Lordut, kah matta wosketompaut.

8 Wahteauog, uttoh an waneguk wosketomp ne asit, noh nan pish wutat-tumunuh Lord, asuh keneepsit, asuh chippinninnúit.

1 *Tim.* 6.1. Neadtahsehettit wuttinneumuneeunk agwe kenepfuonganit, egquanumáhettich nehenwonche wuf-sontimomoooh, tapenumunat wame qut-tianittuonk; ne ooefuonk God, kah ukkuhkootomuhteaonk woh mat blasphemannoo.

Titus

for several estates.

Titus 2.9. Nanompaffum wuttinneum-unneunk, wunnœfwetauwonaóut nehenwonche wuffontimómœuh, kah œne wuffikkitteakónaóut nish noh ut, matta wonk wunnampœhamauónaóut.

10 Matta kommœœunnaóut, qut nahtuhkonat wame paubuhtanittuonk, onk woh wunnehteauog ukkuhkœtom-wehteáonk God kœwadchannuwae-númun nish noh ut.

1 *Peter* 2. 18. Wuttinneumunneunk-agwapehtok kuffontimómœóog nashpe wame wabefuonk, matta webe wunnen afuh manunneu, qut wonk chenauaufu.

VI. *Wutusseonganœ neg nanawunukegwetu.*

1 *Tim.* 5. 8. **Q**Ut howan matta quoshau-
5. 8. wehtamœg wunnéhenwonchiyeum, qut náhnàunneu yeuh ut nehenwonche wekit, pannœwohtam wunnamptamœonk, kah anue matche-

Christian duties

toomau pannoohtamunetcheh.

Luke 17.8. Qut án unnont, quagwohsh-wetash toh woh adt meetsee, kah put-tukquobpifish, kah nanauéhhe, nô pajeh nummahchepunneat, kah ompetak woh kummets kah kootattam.

Prov. 31.15. Wonk omchku ash pa-paume nohkog kah affamau weech nin-neumukqutcheh, kah wutchippiyeumoo ummaidumoh.

27 Wunne nanawehteau ummayeu-óash neh weechinnineumukqutcheh, kah mattameechufekeneamwepetukqunneg.

Exod. 20. 8. Mehquoantash Sabbath day woh kuppahteauun.

10 Neit toh uffekon, ken, asuh kenau-mon, asuh wosketompae kittinneum, asuh mittamwossiffe kittinneum, &c.

Josh. 24.15. Qunnen kah nék noowo-wunumómun Jehovah.

Eph. 6. 9. Kah kenaau wuffontimom-uneunk, nish nan unneheuk nagoh, og-guh-

Christian duties

guhſeneheuk kukquogquolitomauaong-
an∞∞aſh : wahtea∞ok kuſſontimom-
w∞ wonk keſukqut, kah matta papeno-
wanumóou woſketompuh.

Col. 4. 1. Wuſſontimominneunk, an-
innumók kittinneúmoog wanegik kah
ne ſampwagk, wahteaôg k∞ſontim-
ómw∞ wonk ut keſukqut.

WUnne uppomuſhaongan∞ wa-
me ∞chiyeuwonganittuongaſh ;

{ *Weetuomut.*
Schooluwaekommukqut.
Peantamwaekommukqut.
Otanat. kah
Moeonganit.

1. Weetuomut napanna rahſhinaſh eiya-
ne ∞chiyeuwonganittuongaſh ;

{ 1. *Woſketomp nob nanawunuk weetu.*
2. *Vmmittamwuffoh.*
3. *Wunneechaninneunk.*
4. *Wuttinninneuminneunk.*
5. *Penurwot.*

Nat.

for several estates.

Nat. *Toh woh wutussen wosketomp noh nanawunuk weetu?*

Namp. Neefe chippissue onenchuaongash.

Nat. *Negannepapaume muhhogkøerwuttinniyeuongash, toh woh wutussen?*

Namp. 1. Woh womoaufue kah manunne unneheauummittamwuffoh, wunnechanoh, wuttinninneumoh, kah wame weekit apitcheg, 1 *Pet.* 3. 7.

2. Woh quagwoshweetamwanshau meetsuonk hogkøonk kah maskit, 1 *Tim.* 5. 8. *Gen.* 21. 15, 16. 1 *Kings* 14. 2, 3.

3. Woh schøleuwaheau uppeiffesimoh, 2 *Tim.* 3. 15.

4. Woh anakaufuáheau uppeiffesimoh, onk woh wutamaøkomun sesege-namóonk wutch weeki, *Prov.* 31. 13 &c.

5. Woh quagwoshweetamauoh weetauwadtuoñk kesukkinit ne asit Abraham, *Gen.* 24.

Nat. *Nabohtoeu, papaume ukketeahogkó-
unne*

for several estates.

unne wuttianiyuonqash, toh woh wutussen?

Namp. 1. Woh ukkuhkootomauoh
Katechifaonk, kah onkatogish wuttin-
noowaongane kuhkootomwehteaonqash,
Gen. 18. 18, 19. 2 *Tim* 3. 15. 1 *Chron.* 28 9.
Deut. 4. 10. & 6. 7. & 11. 10. *Psal.* 34. 11.
Prov. 31. 1.

2. Woh weeche peantamwomuh afe-
kefukokish mohtompanaeu, wanunkoo-
aeu kah meetsehettit.

3. Woh oewehquetumau nahoh kemu
peantamunat, kah woh ukkuhkootom
nahoh peantamwe kuttowongash, *Mat.*
6. 5 to 16.

4. Woh ukquihtinuh matchefenat,
Prov. 1. 10.

5. Matchefehettit, negonne aufkom
nahoh.

6. Matta nootunkook, waantamwe, &
peantamoe safamatahwhonch, *Heb.* 12, 9.

7. Tattagkomookitch ummittamwuf-
foh, 1 *Pet.* 3. 7. qut woh petukonau ana-

Christian duties

quabhettit nananuwacheg, *Deu.* 22. 10 to 22

8. Woh ummequontamwaheuh Sabbath-day, wame weekit apinitcheh, *Exo.* 20. 8, 9, 10, 11. kah netatup mat meetfue peantamoe kefukodtash kah tabuttantamoe kefukodtash, *Levit.* 23. 32.

9. Woh mosogquehtam moeuwehkomonganit, onk woh uppeiffesumog attumunumwog kutcheffumoonk, *Acts* 2. 38, 39.

10. Peantamoe otanát tanuppomantamwâb, *Pfal.* 27. 4. & 23. 6.

11. Nanwehettehkitch; ne aseup Dinah, *Gen.* 34. 1, 2, 3.

12. Moomoomkomoomkon en matchefenat, *Ephes.* 6. 4.

13. Peantamwanh, *Gen.* 17. 18.

14. Waantamwe uffish nagwutteaewut anaquabhettit, onk woh netuhtóog, wunne uffenat, nashpe koonushuwaonk.

15. Wunnum nagoh *Gen.* 48. 9 & 49. 1

Nat. *Tob* woh *ussch* ummittamwussob
wunne pomantamunit? Namp.

for several estates.

Namp. 1. Woh manunne agwappetauau weffukeh, *Eph.* 5.22. *Coloff.* 3.18.
1 *Pet.* 3.1.

2. Woh wutaninnumauuh weffukeh ut wame weetuumue wutuffeonganit, *Gen.* 2.20, 21.

{ *Nogque en Godut.*

{ *Nogque en wunneechanit.*

{ *Nogque en wuttinninneumtu.*

{ *Nogque en penuwoteahtu.*

3. Woh asekesukokish wunanakaufu, neane yeuoh waantamwe mittamwoffis, *Prov.* 31. 13. wehque wohkukquoshik.

4. Matta apit weffukeh, asuh mahchinadt, yeuoh woh wunnanawunumun weetu & woh weeche peantamwomuh.

5. Woh kuhkootomau uppeiffesumoh Katechifaonk, kah ogkeetamunat wuttinnowaonk God. *Prov.* 31. 1.

6. Woh scholeuáheau uppeiffesumoh. *Nat. Tob wobusseog wunneechaninneunk?*

Namp. 1. Quttianum kosh kah kokas,

Christian duties

&c. kah woshwunumoteok wunnochumwefuongah, *Gen.* 9. 21—28.

2. Weekontamwe netuhtauok kah ogkeetamok, *Psal.* 34. 11.

3. Manunne uffek wutannoteamongahkochetuonganog, *Mat.* 21. 28-30

4. Manunne agwappehtok wuffafamatahhuwaongah, *Heb.* 12. 9.

5. Choqunappek peantog kosh afuh kokas, *Heb.* 12. 28, 29.

6. Pompuhtoók Sabbath dak, qut peantamweuffek, *Isaiah* 58. 13.

7. Quttianumoe monchek Sabbath-daywe komukqut.

8. Weekontamwe scholeuok.

9. Weekontamwe anakaufek.

10. Weechauhteok matcheetog-wuskenuog kah nunksquauog, *Gen.* 34. 1, 2, 3. *Prov.* 13. 20.

11. Kemu peantamok, kah aiuskoi-antamok kummatcheseongah.

Nat. *Tob wob wutuffeneau wuttinninneuminneunk?* *Namp.*

for several estates.

Namp. 1. Wame ne woh afehettit
wunneechaneunk nofweetamunat wut-
ann∞team∞ongash wutcheetuonganog,
ne woh hohp∞e wutuffeneau wuttinin-
neuminneunk.

2. Tapeneam∞ok nano m∞ocheke ana-
kaufineat onk neit wunneechanfog.

3. Tapeneam∞ok afuhkoe meetfinne-
at wunneechanfog.

4. Poquodchée nanwiyeu∞teok pe-
antamwe aquompiyeumut.

5. Tapenam∞e mohtompanáeu t∞-
kek, onk woh kummenuhke anakaufim-
w∞.

6. Manunne, kah mat kohket∞kon-
tamwe agwappehtok aushkont∞onk kah
fafamatuhh∞waonk.

Nat. *Asquampeantamwae Penurwot, pe-
tuttuttheadt peantamwe weetuomut, toh woh
wutuffen?*

Namp. 1. Pononch & pogketaj wame
nahwe & matchefeue keket∞kaongash.

Christian duties

2. Manunne agwappehtaj wame pe-
antamweseongash.

3. Mehquontaj Sabath day, ahque
anakaufitch: peantamwae komukqut
onch.

4. Wunnetuhtauitch qushonat God
kah peantamunat.

Nat. *Tob woh wutussen noh piabqutuk
Schoole?*

Namp. 1. Woh wunnagwutteanum-
unash schooluæ usseongash.

2. Woh wadtippashinóe kuhkøtom-
wehteau, *Isaiah* 28. 10—13.

3. Yaue chippiffue ukkuhkøtomweh-
teaongash.

1. *Wunnushuaongash anaquabbettit*

2. *Catechisaongash.* (wame.

3. *Ogkeetamooongash.*

4. *Wussukwhofineat.*

Kah nishnnoh eiyane waantamoonk.

4. Woh ukquihtinouh matchesenat.

1. *Nashpe Schoolue naumatuongash.*

2. *Nashpe*

for several estates.

2. *Nashperwaantamwe aushkomuonqash*

3. *Nashpe manunne kah waantamwe
sasamatabhoowaonqash.*

5. Woh ooweche peantamwomuh
neefit nompe afekefukokish.

Nat. *Toh woh wutuffeneau Schollarfog?*

Namp. 1. Mohtompanáeu kenuppe
peyahettich schooluwae kommukqut.

2. Chekohteuhkomauáhettich wame
nogufhkauáhetticheh nogfkoatdehettit
mayikontu.

3. Chekoteohkomoe wonkumoo-
hettich piahquttumunitcheh, kah wame
scholarfog.

4. Chequnaphettich nehenwonche
wutappuonganit.

5. Menuhke ogkeetaj, kah wunne-
tuhtauonch up-bookum, uk-katechifa-
onk, kah nish noh eiyane kuhkootom-
wehteaonk.

6. Quttianumonch piahquttumwaen,
kah manunappitch agwe wunanawun-
numoonk.

7. Wun-

Christian duties

7. Wunohteae pomushonch ut kenugke wame scholarfog.

Nat. *Tob nob wutuffeneau peantamwae kommukqut?*

Namp. 1. Wosketompaog, nunkompaog, kah wuskenuog petutteahettit, nauwae chekutteohkomohettich; nohtompeantog, nananuácheg, kah missinninnuog.

2. Mittamwuffifog, nunksquauog kah peiffesog petutteahettit nemekshahettich nohtompeantog, nananuácheg, kah missinninnuog.

3. Mat kodtukqomue manunaphettich wame.

4. Quttianumoe peantamohettich, kah menuhketeahae notamohettich.

5. Manunaphettich noh pajeh wehkukquoshik.

Nat. *Tob woh wutuffeneau Otanat?*

Namp. Neaunak yeush nanaunneyeue wuttinnowaongash God, *Titus* 2,

for several estates.

1—10. 2 *Theff.* 3. 7—10. *Ephes.* 4. 30.
wehque wohkukquoshik.

Nat. *Tob woh wutuffeneau Moeonganit?*

Namp. 1. Quttianumoe petutteahettich, kah manunaphettich.

2. Keketookont howae missinnin, neepauitch.

3. Musquanittamwe keketookunkitch howan.

4. Manunappitch nish noh eiyaane
oosfitumoonk nananuácheg.

C A T E C H I Z A O N K

Ne kuhkoomunkqueogfampwe nuk-
Christiane pomantamoonk, kah nuk-
Christiane nuppmoonk.

Nat. **C***Hangua Manittowompmoonk?*

Namp. Waantamwe kah
wunneetupanatamwe ukkuhkoomweh-
teaongash

The large Catechism.

teaongash Christ, papaume nukchristiane pomantamóonk, yeu muttaohket : kah papaume nukchristiane nuppóonk, kah nish afuhkóoen nagish.

Nat. Tohsunash moaeu konamuk kuhkóotomwehteaongash, yeush papaume anumunk-queogish Christ?

Namp. Nequtta. *Ogteetash*; 1 Wahheonk God. 2. Wahheonk muhhogkamóog. 3. Wahheonk Jesus Christ nuppohquohwuffuaenin. 4. Wahteaonk wunneetupanathamóongash nanouwe anumungqueogish Christ. 5. Wahteaonk aninnumoadtuongash, uttiyeu nashpe anumungqueog Christ kitteamonteanittuonk. 6. Uttoh pish kit-tinniinnean mahche nuppóog.

Nat. Tob kittinne wunnamptam papau-me God?

Namp. Nóonamptam God, noh mi-cheme pomantamoe nashauonk : ukke-steounah, kah uppiahquttumun wame
muttaok

The large Catechism.

muttaok pasuk nont God, qut nisheuo,
wutoshimau, wunnaumoniin kah Nash-
auanit.

Nat. *Tob kittinne wunnamptam papaume
muhhogkamóog?*

Namp. Noonamptam negonne God
kezheau missinninnúh waantamwoh,
wunneetupanatamwoh, wunnomwae
usseoh, ogqueneunkquffu Godut: qut
teanuk matchesu, kah ewanteoun wut-
ogqueneunkquffuonk Godut, newutche
yeuyeu nutogqueneunkquffimun Mat-
tannittout, kutassotimun, kummatchee-
tupanatamumun, kuppanneuffemun,
kah nagwutteaeu nuppohquenumumun
wame wuttinnowaongash God: ne-
wutche kummusquanumukqun God, kah
nuttumhouamun wame onkquommom-
mowongash yeu muttaohket, nuppoo-
onk, kah micheme awakompanaonk ut
chepiohkomukqut.

Nat. *Tob kittinne wunnamptam papaume*

The large Catechism.

Jesus Christ nuppohquohwussuaeneum?

Namp. Noonamptam Jesus Christ wunnaumonuh God, qut wolketompoou nemehkuh Manittoou kah wolketompoou pasukkoo, kutusseaunshhikqun wame wuttinnoo waongash God, kah kenuppowonukqun nemehkuh kuttumhouaunshhikqun ahquontamoadtin wame nummatseongash, newutche kummanouhukqun, kah kutoadtehtaunshhikqun nuppooonk, kah wonk kuttumhouaunshhikqun koo feketeahukqun God, kah micheme pomantamoonk, neit posekinau, kah omohku wonk kah au kesukqut, kah na ut, micheme ut anaquabit God kukkenootamwae naeihtamwanshhikqun, kah yeu wunnaunchemookaonk kittinnumunkqunan.

Nat. Teaguas koonamptamoonk papaume ukkitteamonteanitteakonk Christ?

Namp. Noonamptam Christ annoonau wunnashauanittomoh wuttinnoo waongait

The large Catechism.

waonganit uttiyeu waj, pokshunk, kut-tahhun, wutch aiufkoiantamunat wame nummatcheseonganunonash : kukquin-nuppinukqun wutch matcheseonganit, wunnamptauun Jefus Christ, nemehkuh kuppohquohwhunukqun, kah kutah-quontamunkqun wame nummatcheseonganunonash : koonohteahukqun ut Godut : kah koonamónakonukqun, neit Christ annoonau wunnashauanittomoh, kowetomukqunnonut ketahhunnónut ; uttiyeu nagwutteaeu peantam-wahukqueog, pahketeahahukqueog, wunneetupanatamwahikqueog, kah nofwetamwahikqueog wuttinnowaonk God.

Nat. *Teaguas koonamptamoonk papaume aninnamoadtuongafsh kitteamonteanitteakonk Christ ?*

Namp. Noonamptam wunneetupana-tamwe wuttinnowaonk kittinnumunk-qun Christ, kah na ut unnau wame misinninnúh, neemunnumook wunnum-
oonk

The large Catechism.

oonk God, wonk unnau wame wanamp-
tamunutcheh, kah peantamunutcheh
onk woh weechayeutuog wunneetupa-
natamwe wunnōwaonk God ayimunat
moeuwehkomonk, ayeuwonaont anin-
nohfuenúog, nōtamun wuttinnōwa-
onk God, moeu peantamun attumunum-
un kukkinneafuonqash, kah auskontuonk
ut moeuwehkomonganit wame yeush
anninnummoaduonqash kittinnumunk-
qunnanonash Christ, uttiyeush nashpe
nanouwe anumungqueogish wunnamp-
tamóonk, aiufkoiantamóonk, wunnee-
tupanatamôonk kah kuffampshanukqun
fampwe uffenat.

Nat. *Teaguas koonamptamóonk papaume
wosketomp nupukish?*

Namp. Nōnamptam wanamptogig
nuppohettit, wutangelfumoh God fag-
kompaganaog keteahogkounuh en ke-
fukqut, qut machetukig naphettiche,
Mattannit fagkompagunau keteahogko-
unuh

The large Catechism.

unuh en chepiohkomukqut. Kah na wutaiinneau na ut wohkukquoshik muttaok. Neit Christ wussittuk yeu muttaok, wame muhhogkunk pish omohkeog, kah ukketeahogkenouh pish peyaonukquog wonk, neit pish attumunumwog wffitumoonk Christ, onk pish unohteau matcheetoonch chepiohkomuk, micheme awakompanonat weche mattannittoonch : qut pish nashpeu wanamptamunutcheh en kesukqut, ut micheme wussihsumoonganit.

*Negonne uppubkuk papaume noowa-
beaonganun God.*

Nat. 1. **N**^E teag waj wunnamptamog
Godoooo?

Namp. 1. Nashpe ummishe anakaufu-
ongash kesukqut kah muttaohket. 2. Ne-
wutche nuttah noosumuk, kah nuppog-
kodchimuk matcheseon, kah newutche
noowabesuontam wussafamatuhhuwa-
onk

The large Catechism.

onk God. 3. Nashpe wunneetupana-
tamwe wuttinn^{oo}waonk, newutche
yeush ennomáyeuash waj wunnamptam-
og God^{oo}.

Nat. 2. *Howan God?*

Namp. Micheme pomantamóe Nash-
auonk, teagwenuwahteunk wame tean-
teaquassinih, kah pomantamwáheont
wame pomantamunutcheh.

Nat 3. *Tohsuog Manittoog?*

Namp. Pafuk nont, qut nisheu^{oo}, wut-
^{oo}shimau, wunnaumoniin, & nashhauanit.

Nat. 4. *Ne teag waj waheogkut God?*

Namp. Nashpe wut-attribuitfash, nash-
pe wuttinn^{oo}waonk, kah nashpe wut-
anakaufuongash.

Nat. 5. *Uttiyeush wutattribuitfash God?*

Namp. Matta wohkukquoshinin^{oo}k,
1 Kings 8.27. 2 Chro. 2.6. & 6.18. Isa. 66. 1
Acts 7.49. & 17.24. Machemohtag,
1 Tim. 1.17. Psal. 90.2. Waantam Rom.
16.27. & 11.33. Wunneetupanatam,
Levit.

The large Catechism.

Levit. 11. 44, 45. *Psal.* 22. 3. & 111. 9.
 2 *Kings* 19. 22. *Isa.* 6. 1. Womoaufu,
 1 *Joh.* 4. 7 en 12, 16, 19. Kitteamontea-
 nitteau, *Exod.* 22. 27. & 33. 19. *Psal.* 86.
 15. & 111. 4. 1 *Pet.* 2. 3. Monaneteau,
Psal. 136. 1, en 26 & 103. 8. Pannuppe-
 yen∞, *Mat.* 5. 48. *Joh* 36. 4 & 37. 16.
 2 *Sam.* 22. 31. Sohsumweyeu∞, *Exod.*
 15. 6, 11. *Deut.* 28. 58. *Acts* 7. 2. *Isa.* 42. 8.
 Wunnonwauffa, *Psal.* 145. 17 & 11. 7.
 Sekenam wame matcheseonk, *Exod.* 23.
 21 & 34. 7. *Psal.* 5. 4. *Hab.* 1. 13. *Hof.* 7. 2.
 & netatup yeush monaash onkatoganash.

Nat. 6. *Uttiyeush nashpe ogqueneunk-
 qusseogwish Godut?*

Namp. Nashpe waantamoonk wun-
 neetupanatamoonk wunnonwauffeonk,
 &c. qut matta wohkukquoshinun∞g,
 kah machemohtag, &c. webe nehen-
 wonche wuttinnuffuonk.

Nat. 7. *Teague wuttinnooowaonk God?*

Namp. Wufflukwhofue wuttenantamo-
 onk

The large Catechism.

onk God ut up-bibleumut, ne nashpe fampshanukquit wosketomp, nish noh ut yeu muttaohket, kah nashpe uppa-
soqun miche me wadchanittuonganit.

Nat. *Ne teag waj wunnamptamog ne Bible wuttinnowaonk God?*

Namp. 1. Newutche kukkuhkootomunkqun wutch weske kutchiffik muttaok: ne matta howae ôâas afuh Angel, afuh wosketomp wahteauog, webe God, 2. Newutche pannuppéeu, kah wunneetupanatamwe wuttinnaumatuonk, kah nishnoh wuttinnowaonk matta howae wosketomp wuttinnowaonk ne tatupén. 3. Newutche yeush nashpe monchanatamongash ne woh waj wuttinnowaonk menehketeaumuk nish webe God woh wutuffenash. 4. Newutche kukkuhkootomunkqunan, kenah tinugqun Jesus Christoh kah wun-
aunchemokaonk papaume Jesus Christ. 5. Newutche wuttinnowaonk God
kuk-

The large Catechism.

kukquinuppinukqunnan, kutaiuskoian-
tamwahikqunan kuppeantamwahikqun-
an, kah kuffampshanukqunan, en kesuk-
que mayut.

Nat. 9. *Uttob en chachaubenumun up-
Bibleum God?*

Namp. Nukkône Testament, 2 Cor. 3. 14
kah wusku Testament, Mat. 26. 28.

Nat. 10. *Uttob en chachaubenumun nuk-
kone Testament?*

Namp. Napannatahshinash wofukuh-
whofuongash Moses, kah onkatogig
quofhodtumwaenuog.

Nat. 11. *Uttob en chachaubenumun
wusku Testament?*

Namp. 1. Yauunash wunaunchem-
kaongash neaunak Matthew, Mark,
Luke, John. 2. Wutusseonganwofash
Apostlesog. 3. Epistlesash. 4. Oo-
wofhwunumwofonk Jesus Christ, nashpe
John.

Nat. 12. *Uttiyeush wutanakaufuongash
God?*

Namp.

The large Catechism.

Namp. 1. Micheme ukkefantamoonk-
2. Ukkefteauun wame muttaok. 3. Onk
ne uppiahquttumun.

Nat. 13. *Teagua ukkefantamoonk God?*

Namp. Micheme pakodche waan-
tamwe ukkefantamoonk God, uttoh
pish in, wame teanteaquassinish, ut ne-
henwonche wuffohsumoonanganit.

Nat. 14. *Teaguas ukkesuntamoonk God
papaume wosketompub?*

Namp. Papogkodontamunah miche-
me wuffohsumoonwontamunat ukkittea-
monteanitteae monaneteaonk nashpe
nahwooch wadchanuonk nashpe Jesus
Christ, qut wame onkatogoh nukkonau,
wuffohsumoonwontamunat wuffampwe
wuffittumoonk, nah wutáwakompanahe-
ónat wutch ummatcheseonganooash,
micheme.

Nat. 15. *Ne teag késteóonk muttaok?*

Namp. Ummishe anakaufuonk God,
ne nashpe kefteunk muttaok, kah nish
noh

The large Catechism.

noh teag noh ohtag, wutch mamachik-init, webe nashpe ukkutt∞onk, muttae wunnegen, nequtta tahshikquinne.

Nat. 16. *Toh wuttin kesteauunas God negonne kesukod?*

Namp. 1. Qunne kesukquash kah wame neg na wadohkitcheg, pannuppeyeu∞ash kah wunnegenash. 2. Ohke, ne matta kuhkenauwinneunkquottin∞op, kah mat teag ohtan∞op. 3. Wequai.

Nat. 17. *Teag qunne kesuk?*

Namp. Anue quanunkquohtag kah fohsumóe ayeuonk, uttoh adt God wohshinuk wuffohsumóonk : na yeuyeu apit Christ, kah wame pepenauutchege Angelfog, kah ukketeahogkôun∞oh wanamptogig, napukig, kah na ut, mahche muhhogkunk omohkehettit, naneefwe muhhog kah keteahogkou pish miche-me fohsumwaheaog.

Nat. 18. *Howaneg negonne otobkinne-aóus qunne kesukqut?*

Namp.

The large Catechism.

Namp. Wut-Angelfumoh God.

Nat. 19. *Howaneg Angelsog?*

Namp. Neg wunneetupanatamwe nash-
auonganog numwabehtunkquog waan-
tamóonk, wuttóanatamóonk, wun-
nanakauſuonk, kah kogkenupſhaonk.

Nat. 20. *Tohſuog Angelsog?*

Namp. Ahontánuog.

Nat. 21. *Toh uſſeog Angelsog?*

Namp. 1. Neepóog ut anaquabit God,
kah wuffohſumóónouh. 2. Unan-
nóóog yeu in muttaohket uſſenat wut-
tenantamóonk.

Nat. 22. *Toh uſſeog Angelsog yeuut mut-
taohket?*

Namp. 1. Quinnuppenumwog unpi-
ahquttumóe wheelumaſh God, yeu ut
muttaohket. 2. Nanawéhuwaog kah
wadchanáog wunneechanuh God ne-
fohke pomantaminit. 3. Ukketeahog-
kôunóuh wutuffóuttauóuh keſukqut.
4. Nag piſh unnontonchimóog matchee-
tóoh

The large Catechism.

toooh en anaquabit Christ, ut wussitumoe kesukodut, kah unnohteaog matcheetoooh en chepiohkomukque nootaut.

Nat. 23. *Uttob wuttin kesteounas God nahobtoeu kesukod?*

Namp. Mamahchekefuk, mahtokqs kah nippeash.

Nat. 24. *Uttob wuttin kesteauunas God nishikquinokod?*

Namp. Keitoh nunnobahteai mofkehtuash, herbfash, kah mehtugquash wame mishimméchummuash.

Nat. 25. *Uttob wuttin kesteauunas God yaue quinokod?*

Namp. Nepâuz, nenepôûshadt anoggfog.

Nat. 26. *Uttob wuttin kesteauunas God napanna tahshikquinokod?*

Namp. Namohfog ut anompog, kah puppinshafog ut mamahchekefukqt.

Nat. 17. *Uttob wuttin kesteauunas God nequtta tahshikquinokod?*

Namp.

The large Catechism.

Namp. Puppinaſhimwog, kah wame papumompakecheg, kah maumachiſh woſketompuh.

Nat. 28. *Tobwutch woſketomp maumachiſh kezbettis?*

Namp. Newutche God onaſhuh wuſfontimainneat, kah wunnananumunat, wame niſh yeu agwe ohtagiſh.

C H A P. II.

Nabohtoeu uppuhkuk, papaume noowaheanganun nuhhogkanonog.

Nat. 1. **T***Oh nnibyeuue negonne kezheunt God miſſinninnuh?*

Namp. Kuhkenauehteau muhhog wutch ohkit, kah uppootamuh miche me pomantamwae keteahogounoh, kah yeuoh ahche wunneetou, ogqueneunkquſſu Godut.

Nat. 2. *Ne teag waj wunnamptamóg ummicheme pomantamóonk keteahogkou?*

Namp. Naſhpe napanna taſhſhe nau-
mai-

The large Catechism.

maiyeuash : 1. Newutche keteahogkou
owahteouunash nish noadt mahche
nnagkupash, asquam God kezheunk, kah
wonk, nish asquam ânanógish, nish pish
ompetak nnagish. 2. Newutche, ke-
teâhogkou wahteou Godeu, kah noh
michemappu. Kah mos noompagun-
umumun Godut papaume wame mut-
taohke nuttusseongash, asuh nussuon-
gash, asuh nuttenantamongash. 3. Ne-
wutche keteahogkou kodtéhteam, kah
kodtantam, kah ummeechin nish mache-
meyeuogish nishnoh wunnamuhkute-
yeuuk papaume God, kah Christ, kah
papaume micheme pomantamoonk ;
yeush ummeechinash keteahogkou.
4. Newutche mâhchinadt muhhog, ke-
teâhogkou woh wekontam ut Godut.
Wonk yeu apit muhhog, keteâhogkou
moomanh kefukqut. Wonk kouit muh-
hog, keteâhogkou matta koueu, yo-
wutche, wonk nuppuk muhhog, keteâ-
hogkou

The large Catechism.

hogkou matta nupp∞, qut ash poman-
tam. 5. Newaj God yeu kuhk∞tom-
unkqueog ut wuttinn∞waonganit, *Mat.*
22.32. *Rev.*6.9, 10, 11. *Acts*7.59. *Ecclef.*
12.7. *Phil.*1.23. *Luke*23.43. *Heb.*12.23.
2 *Cor.* 5. 1, 6.

Nat.3. *Teaguas wutogqueneunkquffuonk*
Godut?

Namp. Waantamóonk, wunneetupa-
natamóonk, kah wunnomwauſſeonk,
uttiyeuſh naſhpe tapenukup pannuppe
nanawehteauunat wame wuttinnauma-
tuongash God.

Nat. 4. *Tohſhinaſh wuttinnaumatuong-*
aſh aninnumauus God?

Namp. Piukqutaſh: *Ogketaſh.*

I. *Negonne*, Jehovah wuſſinneaſh wa-
me yeuſh kutt∞wongaſh kah n∞wau,
Um-Manitt∞mehkon onkatogig Manit-
∞og anaquabeh.

II. *Nahohtoeu*, Ayimmaûhkon kuh-
hog nunneukontunk, wanne teaug og-
qun-

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qunneuagquttinn∞g ongkouwe kesuk-qut, asuh ohkeit agwe ohtag, asuh nip-pekontu agwe ohket: nauwachtauuhkon wowuflumuhkon; newutche neen Jehovah kum-Manitt∞m, nutteunkouwae Manitt∞, nukkehkeneaumun um-matcheseonk ∞shog wunneechanit, nish-wudt kah yauudt pometuongash sekeneahettit qut nummonanumauoog muttannungash womoauhettit, kah naneau-teahettit nuttinn∞waongash.

III. *Nishwe*, Neemunnum∞hkon ∞wefuonk Jehovah kum-Manitt∞m tahn∞che; newutche God matta wuttinne wuffittum∞un, matta kesantam∞muk spunnon, nemunnumont ∞wefuonk tahn∞che.

IV. *Yauudt*, Mequantash Sabath-day woh kuppáhketeaúum; nequtta tahshik-quinne anakâufish, kah wame kutana-kaufuongash uffish, qut nesaufuk tahshikquinne an∞sinn∞onk ut Jehovah

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kum-Manittoom, neit toh uffleekon, ken, afuh kenaumon, afuh kuttaunes, wolketompae kittinneum, afuh mittamwofiffie kittinneum, afuh keneetafum, afuh kuppenuwot apit anomit kuffquoantamash, newutche nequtta tahshikquinnu wutayimun Jehovah kesukquash kah ohke, keitoh kah wamé ne na ohtag, kah anwófue nesaufuk adtahshikquinnogok; Yowutche Jehovah wunanatamun nesaufuk adtahshikquinnogok œneetupanatamwohteauun.

V. *Napanna*, Quttiánum koolh kah kookas, onk woh kussepepomántam kutohket uttôhyeu Jehovah kum-Manittoom áninnumungqueán.

VI. *Nequtta*, Nushehteáhkön.

VII. *Nesaufuk*, Mâmûffekon.

VIII. *Shwofuk*, Kommootuhkon.

IX. *Paskoogan*, Pannoowáe wáuwâhenhkön ketatteámong.

X. *Piuk*, Ahchewontogkon week
ke-

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ketatteámong, ahchewontogkon ummit-
tamwoffoh ketatteámong, afuh wolke-
tompáe wuttinneum, afuh mittamwof-
fiffe wuttinneum, afuh wutoximoh, afuh
wutaffumoh, afuh uttôh ohtunk ketat-
teamung.

Nat. 5. *Uttob ut wuske wuffukwbo-
fu yeufh naumatuongash?*

Namp. Webe metahhut.

Nat. 6. *Teague wunnœwaonk God ayim-
auóus Adamwob?*

Namp. Anakaufue wunnœwaonk uf-
fifh nuttinnaumatuonk, kah pifh kum-
micheme pomantam, ken, kah wame
keneechanog, qut matta uffean, pifh
kenup, ken kah wame keneechanog.

Nat. 7. *Uttob uppononas Adamwob?*

Namp. Ut tanohketeaongane Para-
disut, wunnanawunumunat ohke, kah
nifhnoh ôâas noh noh apit.

Nat. 8. *Teaguas uppiabquttumóonk God?*

Namp. Wutanakaufuonk God, ne

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nashpe miantauómœuk nishnoh teag,
kah wunnanawunumun, qut nahnáunne
wofketompuh.

Nat. 9. *Sun Adam wutuffenásash wut-
tinnaumatuongash God?*

Namp. Matta, qut teanuk matchefu.

Nat. 10. *Howan negonne matchefit?*

Namp. Mattannit.

Nat. 11. *Howan Mattannit?*

Namp. Mataánukeg Angelfog, neg
matchefecheg, kah quajheumpanneg
Adamwoh matchefenat, kah ne waj
fohwohteamuk wutch gunnekesukqut,
en chepiohkomukqut ne agwe ohtag,
kah wame yeug Mattannittœog.

Nat. 12. *Toh uffœog yeug Mattannittœog?*

Namp. Qutcheheáog wufketompuh
matchefenat nifohke pomantamunit yeu
ut muttaohkit, kah napinutcheh, ukke-
teahogkounœuh wutuffœowuttanóuh
chepiohkomuk na ut œweeche awa-
kompanomónaóont.

Nat.

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Nat. 13. *Mattannit negonne quajbeont Adamwoh, toh ussëus?*

Namp. Mattannit anome askookut qutcheheu Eveoh, woh mechinat ne mehtug, ut nôeu tanohketeaonganit, ne papaume anowop God, meecheote ók, meecheog pish kenumpw.

Nat. 14. *Toh nabohoe ussëus mattannit quajbeunt Adamoh?*

Namp. Mattannit nashpe mittamwof-fissoh qutcheheu Adamoh, neit um-meechin.

Nat. 15. *Chaugua sasamatubwhuttuonk ponamauussob Adamoh & wame wunnee-chanoh?*

Namp. 1. God ummagunuh ummissin-uhkonat mattannit. 2. Upponamauoh nuppongash yeu muttaohkit, kah mi-cheme nuppoonk.

Nat. 16. *Teagua nummissinnowonganun en mattannittout.*

Namp. Wunnamptamog, kah wekon-

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tamwe uffeog wame wunnishkeneong-
que matchekodtantam∞ongash kah uk-
qutchhuaongash.

Nat. 17. *Tohsunash nuppoongash kuppō-
namunkqun God, yeu ut muttaohket?*

Namp. Neefe chippiyeuash.

Nat. 18. *Uttiyeu negonne chippai?*

Namp. Kukketeahogkôunun nuppo,
ne waj wannehteauog kutogqueneunk-
quffuonganun Godut, kah kutogquene-
unkquffimun mattannittout, newaj
kuttahhunonash asootúmouk, matche-
tupanatam∞ouk, mânuhkag, kah
panneuffém∞ ut Godut.

Nat. 19. *Uttiyeu nahobtoeu chippai nun-
nuppoonganun?*

Namp. Muhhog nuppo∞, negonne
nashpe monatah unninneáongash, kah
onkquomom∞ongash, neit nup.

Nat. 20. *Chaugua micheme nuppoonk ne
âbettamuk nahobtoeu nuppoonk?*

Namp. Nuppuk, keteahogkou au che-
pioh-

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piohkomukqut, kah micheme chikohfu,
kah awakompanau, negonne webe ke-
teahogkou. Wonk mahche omohke-
onganúok, neit wonk muhhog.

Nat. 21. *Teush wutonkapunnaongash A-
dam, sun wame missinninnuog wutonkapun-
naonganóash?*

Namp. Nux, newutche nōwame nee-
timun ut matcheseonganit, newutche
nummissiwúnukumun ummatcheseonk
Adam.

Nat. 22. *Tobsh chippai matcheseonk?*

Namp. Neese chippai matcheseonk :
1. Wutchaubukkue matcheseonk. 2. Uf-
fuáe matcheseonk.

Nat. 23. *Teaguas wutchaubukkue mat-
cheseonk?*

Namp. Nishkeneunkque metah ne
nashpe wame nuttenaneamōongash,
wame nuffuongash, kah wame nutana-
kaufuongash nagwutteáe numwohteau
matcheseonk.

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Nat. 24. *Teaguas ussuáe matcheseonk?*

Namp. Pohquenumauish wuttinnau-matuongash God yeu matcheseonk.

Nat. 25. *Teaguas wutonkquatunk num-matcheseongash?*

Namp. Afekefukokish nuttumhouámun wame onkquommomomongash, kah unninneangash yeu muttaohket, neit nuppomk, kah miche me awa-kompanáonk chepiohkomukqut.

CHAP. III.

Papaume noowaheaonganun Jesus Christ.

Nat. 1. **H**Owan kummanouhukqun, kah kuppohquohwhunukqun wutch wameyeush nummatcheseongash, kah nutonk-quomomomongash yeu muttaohket, & miche me?

Namp. Wehe Jesus Christ, noh kummanouhukqun nashpe nehenwonche omqueheonk, napomwonukqueog, *Rom.* 4. 15. 1 *Pet.* 2. 21, 22, 23.

Nat. 2. *Howan Jesus Christ?*

Namp.

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Namp. Jesus Christ Manittóou, noh wunnaumonuh God, qut wonk wosketompóou, kah netu netatup missinnin, neit Manit kah missinnin pasuk∞∞, onk woh wunohteahuau nashaue ut God, kah missinnin, 2 *Cor.* 5.18, 19.

Nat. 3. *Tobwutch Jesus Christ wosketompóou?*

Namp. Onk woh ussu wosketompae unnaumatuonk, ne God anumauont Adamwoh, wonk woh kenuppowonukqun, *Heb.* 10. 4, 5, 6, 7, 8, 9, 10.

Nat. 4. *Tobwutch Jesus Christ Manittóou?*

Namp. Onk woh mishôadtu wunnuppóonk, kah woh wonk omohku wutch nuppunat.

Nat. 5. *Tobshinash wutannohsuaongash Jesus Christ?*

Namp. Shwinash; Quoshodtumwae-nu∞, Sephausuwaenu∞, kah Ketaflootamwaenu∞.

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Nat. 6. *Tobwutch Jesus Christ Quoshodtumwaenuo?*

Namp. Onk woh kukkuhkootomunkqun micheme pomantamwae may ut wuttinnowaonganit nashpe wunnoh-tompeantogomoh, *Rom.* 10.14, 15.

Nat. 7. *Tobwutch Jesus Christ Sephaufuwaenuo?*

Namp. Onk woh kuffephaufuwanfhikqun nehenwonche wuhhog, wonk woh kenootamwanfhikqun, kah kup-peantamwanfhikqun.

Nat. 8. *Tobwutch Jesus Christ Ketafsootamwaenuo?*

Namp. Ummukinnumunat ummoeuwehkomonk, kah wunnanawunónat, kah owadchanónat wutch wame ummatwomóut, *Psal.* 110.2, 3. & 20.1.

Nat. 9. *Tob kutuffeaunshhikqun Jesus Christ?*

Namp. Kutuffeaunshhikqun wame wuttinnaumatuongash God, kah kenup-

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nuppowónukqun, onk ne nashpe kutumhouaunshhikqun ahquontamôadtiwame nummatcheseongash, kah kœnohkónukqun God, kah micheme pomantamóonk kittinnumunkqun.

Nat. 10. *Tob wonk kutusseaunshhikqun Jesus Christ?*

Namp. Pofekinau, kah omohku wonk, onk woh nœnamptamumun yeuoh wunnaumonuh God wonk woh ne nashpe omohkinukqueog. 1. Wutch nukke-teahogkounne nuppoonganit, ut matcheseonganit. 2. Woh ne nashpe omohkinukqueog wutch wenohkit, majish ne kefukok.

Nat. 11. *Tob wonk kutusseaunshhikqun Jesus Christ?*

Namp. Waabu en kefukqut, onk woh ne kenashpe metahhœwae tahshinukqunan, kah nuppog, woh sagkompagunan kukketeahogkôunûnonuh en kefukqut, uttôh apit, wetomonat nô pa-

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jeh wuflittumóe kesukok, 1 *Theff.* 4. 17.
Luke 24, 43. 2 *Cor.* 5. 8.

Nat. 12. *Toh wonk kutusse aunshhikqun*
Jesus Christ?

Namp. Nummatappu ut wuttinoh-
kôunit œshoh, onk woh ne nashpe ke-
naeitamwanshhikqun kah peantamóe ke-
nœtamwanshhikqun, kah nashpe wun-
nashauanittœmoh wunnupwaheuh na-
whutch en ummoeuwehkomonganit, &
œnaunchemœkaonk kittinnumunkqun.

CHAP IV.

Papaume ukkitteamonteanitteakonk nanoue
kittinnumunqkunan.

Nat. 1. **U***Ttiyeu nashpe attumunumwa-*
bikqueog wame ne wanegik,
ne ase aunshhikqueog Jesus Christ?

Namp. Nashpe wusku wunnœwaonk.

Nat. 2. *Tohsunash wunnœwaongash kut-*
tinnumunkqun God?

Namp. Neefinash.

Nat.

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Nat. 3. *Uttiyeu negonne wunn∞waonk?*

Namp. Anakaufue wunn∞waonk, ne God anumauont Adamwoh : kah ne nashpe pogkodchimukqueog micheme awakompanónat, newutche matchefu Adam, kah nummiff∞wunukumun um-matchefeonk.

Nat. 4. *Teaguas nahobtoeu ne abettamuk wusku wunn∞waonk ?*

Namp. Wunnamptamóe wunn∞waonk, neuantamóe kah aiufkoiantamóe nuk-kodtumog nishnoh matchefeonk : kah quinnuppekompauéog wunnamptauon-
nat Jesus Christ ; neit God kukquofh-
omukqun ahquontamunat wame num-
matchefeonganunonash, kah micheme
pomantamóonk kittinnumunkqunánonut.

Nat. 5. *Ne teag nashpe attumunumwabikqueg ne wusku wunn∞waonk ?*

Namp. Christ ann∞nau wunnashau-
anitt∞moh nashpe wuttinn∞waonk, en
nuttahhunnónut, kah ne wunnashpe

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uffen, *Isai.* 58.20. *Jer.* 32. 39, 40.

Nat. 6. *Christ negonne annoonont wun-nashbuanittoomoh tob usseoh?*

Namp. N ∞ wahteauwahikqun nummatcheseongash, kah nuppogkodchim-itteáe nniyeuonk; kah nuttumhouónat miche me awakompanónat en chepioh-komukqut.

Nat. 7. *Tob wonk ussu Nashbuanit?*

Namp. Pokshadtau kuttahhunnonash, aiuskoiantamunat wame nummatcheseonganúnonash.

Nat. 8. *Teaguas aiuskoiantamóonk?*

Namp. Akodchuwontamon nummatcheseongash, nuttah poksháu, kah moh-tuppaémou, newutche nummatcheeneh God, nummusquanium nuhhog, nutjish-ontamunash, kah nutahqueteauunash wame nummatcheseongash, kah nuk-kodtantam ahquontamóadtin, *Hof.* 14.2. *Psal.* 24.11. *Luke* 18.13. *Job* 34.31,32. *Prov.* 28.13. *Isaiah* 2.28.

Nat.

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Nat. 9. *Teaguas quinnuppekompauonk?*

Namp. Akodchue kah aiuskointamóe nukkødtumon mishimmáogod matche-feáe may en chepiohkomukqut, kah un-nantamóe attumunumon peantamóonk wunnamptauónat, kah afuhkauónat Jesus Christ.

Nat. 10. *Teaguas wunnamptauóonk Jesus Christ?*

Namp. Sampøwáon nuttumhouam chepiohkomuk, kah nunnønanum poh-quohwhunun nuhhog; newaj unnin-numáuog nukketeahogkøunoh Christ, noh manouhikqueog; kah nuppabuh-tánumáuuh, onk nønamptam God uk-quøshomuwaonk ahquontamauau, kah miche me wadchanau, wame wanamp-tauónutcheh Jesus Christoh.

Nat. 11. *Teaguas kitteamonteanitteaonk kittinnumunkqun God, wunnamptauogkut Jesus Christ?*

Namp. Kuffampweogquanumukqun,
kø-

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koonohteahikqun, kah koonaumonakónukqun.

Nat. 12. *Teaguas kussampweogquanumukooonganun?*

Namp. God kutahquontamunkqun wame nummatcheseonganunonash, newutche Jesus Christ kenuppowonukqun, kah koozumukqun sampweusseaeenúune-at, newutche Jesus Christ kutusseaunsh-hikqun wame wuttinnaumatuongash God, newutche nummissowunukumun ummishóadtúe nuppooonk, kah uppan-nuppeyeue noswetamóonk, neane Adam missowunukqueog ummatcheseonk.

Nat. 13. *Teaguas koonohteahikooonganun ut Godut?*

Namp. God nanoue amaunum wame kummusquanumukooonganun, newutche Jesus Christoh, kah oweetompait-túonk nanoue kittinnumunkqunan.

Nat. 14. *Teaguas koonaumonakonukooonganun?*

Namp.

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Namp. God wuffittumóe kutogquanumukqun wunnaumonadt, kah wuttaunút, kah kittinnumunkqun wunnau-monakonittue wunnashauanittomoh wunnaumonuh, kooweetomukqunnánonut miche me.

Nat. 15. *Tob kittinanakaufurwehtunkqun wunnaumonakonittue nashauanit, weetomuk queog?*

Namp. Nefaufuk tahshinafh: 1. Kuppeantamwahikqun. 2. Kuppahketeahikqun. 3. Koonetupanatamwahikqun. 4. Kenofwetamwahikqun. 5. Koo-wekontamwahikqun. 6. Qutchequneh-tamwahikqun. 7. Matta kenukkonuk-oooh, nô pajeh kuppafoonnnonut kesukqut en miche me pomantamoon-g-anit.

Nat. 16. *Teaguas peantamoonk?*

Namp. Aninnumunkqueog nashauanit, nuffampoom wame nummatcheseong-aah ut anaquabit God, nutúhquanum
kah

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kah nehchanum nuhhog, wutche num-matcheseongash, nœwenſham ut œwe-fuonganit Jeſus Chriſt, ahquontamó-adtin, kitteamonteanittuonk, wunneetupanatamóonk kah wame monanetea-ongash, kah nuttabuttantamau God, wame nutattumunumóonk.

Nat. 17. *Teaguas pahketeahahuwaonk?*

Namp. Aſekefukokiſh nuttohtabbat-tauun, kah nunnehtauunaſh, kah nup-pogketamunaſh wame nummatchekod-tantamœongash nummatchetupanatam-œongash kah niſhnoh watchaubukkue matcheſeonk, wonk nutjiſhkham, kah nukktuſhábpadtoſh nuttaſh, naſhpe wun-nuppœonk, kah œſqheonk Jeſus Chriſt, 1 *John* 1.7. *Heb.* 9.12. *Rev.* 7.14.

Nat. 18. *Teaguas wunneetupanatamwa-bettuonk?*

Namp. Naſhauanit aſekefukokiſh kuh-kenauweteau wutogqueneunkquffuonk God, ut nuttahhunnonut, ne Adam
wan-

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wanteunkup, kah kutôſœwunukqun en ne anuffit Jefus Chriſt.

Nat. 19. *Teaguas noſwetamóonk?*

Namp. Wekontamwe uffenat, niſh-noh wuttinnaumatuonk Chriſt naſhpe wuttinnuffuonk Jefus Chriſt, ne ut nut-tahhunnonut, kah naſhpe wunnafhau-anittœmoh Chriſt ne wetomukqueog, hohpœe paubuhtanumog kukkenœtamwanſhhikœwonganun Chriſt, woh ahquontamunaſh nunnœchumwefu-onganunonaſh, 1 *John* 2. 1, 2.

Nat. 20. *Uttiyeuſh wuttinnaumatuongaſh Chriſt, niſh woh noſwetamagiſh?*

Namp. Piukqutaſh niſh anumauomp-áſh Adamwoh.

Nat. 21. *Uttob en noſwetamun negon-obtag naumatuonk?*

I. *Namp.* Waheogkut Jehovah, kodtan-umogkut, kah pepenauogkut Jehovah, womonogkut, quſhogkut, pabahtanumogkut, kah um-Manittœmeog Jehovah:
kah

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kah noh webe, kah onkatogig wame
manittœog nutjihánumaog, *Josb.* 24.23.

Nat. 22. *Uttob en noöfwetamun naboh-
tooh>tag naumatuonk?*

II. *Namp.* Nagwutteae hohpœe wo-
wuffumogkut God, nashpe wame ne-
henwonche ukkuhkœwaongash, nish an-
noönukqueogish ut wuttinnœwaong-
anit, kah onkatoganash wame kuhkœ-
waongash nutjihontamunash.

Nat. 23. *Uttob en noöfwetamun nash-
wunnuuœok naumatuonk?*

III. *Namp.* Quttianumóe keketœkon-
tamog œwefuonk Jehovah afuh papau-
me wuttinnœwaonk, afuh wutanakau-
fiôngash, afuh ne teag, ne nashpe wah-
teauhikqueog God, kah nish papaume
matta hahanœe afuh tahnœche keke-
toœkontamœog.

Nat. 24. *Uttob en noöfwetamun yau-
unnuœuk naumatuonk?*

IV. *Namp.* Natwontamóe, quttianumóe
me-

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menuhke, nagwuttee nanawehteauog
Sabbath-day, naneefe nenawun, kah
wonk wame agwappehtunkqutcheh
matta webe nehenwonche nekit, qut
wonk peantamwakomukqut ut kenugke
wame peantamunutche, kah wame mut-
taohke anakaufungash, keketookaong-
ash, pompuwaongash, afuh fafegenamoe
koueongash jishontamog, *Acts* 20.9
Jude ver. 1.

Nat. 25. Uttiyeu kesukod kohquttuk
Christ Sabbath-dayyeoon?

Namp. Waj kutchiffik muttaok, onk nô pajeh Chrîst uppeyonat, nefaufuk tahshikquinogkod ne Sabbath-dayo, qut yeuye, kah yeâen wohkukquoshinit muttaok, kuhquttum negonne kesukok ne weeko, kah ne hettamun ukkefukodtum Lord.

Nat. 26. *Uttob en nofwetamun napanna
adtabshinnuook naumatuonk?*

V.*Namp.* Quttianumogkut, wekontam-
wa-

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waheogkut kah womoausue aninum-
auogkut nœchetuonganunnônog, nag
nekhikqueagig, kah nag nanawunuk-
queágig, kah matta nunnukonóog mat-
tauntamóhettit.

Nat. 27. *Chaugwequoshauonk Godanumau
ont nebyeu nanawebteauunit naumatuonk?*

Namp. Pish sepe pomantamwog oh-
keit ne Jehovah um-Manittœmœuh
ánumunkqhettit.

Nat. 28. *Sun yeu annooteamœonk webe
kuhkœotomauau wunneechanob tob woh án-
wunnesenit?*

Namp. Yeu annœteamœonk kuk-
kuhkœotomunkqunan œnefuonganœ
wutchetuonganog, en mukkiefieu, kah
mukkiefog en œchetuonganuónt, wut-
tinneumuneunk wuffontimœmœóut,
kah wuffontimominneunk en wuttin-
neumœóut, mittamwossifog en wessuk-
œœóut, kah wessukiinneunk en ummit-
tamwuffinneunk, missinninnúog en
wun-

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wunnanawunneueuneumoot, kah nanawunnuenúog, en mißinninnútu, kah uttoh woh áfehtóadtimuk wame.

Nat. 29. *Uttob en noßwetamun nequtta adtabßinnuootog naumatuonk?*

VI. *Namp.* Nanawehteog nehenwonche nuppomantamootonganun, kah uppomantamootongan neetatteamungannonog, kah matta mußquantamwe afuh fekeneáadtue kodtantamootog onkatuk wolkehetonk, 1 *John* 3.15.

Nat. 30. *Uttob en noßwetamun neßaufuk adtabßinnuootok naumatuonk?*

VII. *Namp.* Jißhontamog wame nißkeneungque nanwunootßquauongafß, afuh unnantamóe, afuh mußkefukque, afuh muttoonoe, afuh ußfuáe nißkeneunkqußßuongafß, qut nagwutteae kohkônantamog, 1 *Cor.* 7.34.

Nat. 31. *Uttob en noßwetamun ßbwofuk adtabßinnuootog naumatuonk?*

VIII. *Namp.* Sampweneheog wame,
matta

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matta kummootoáe, afuh afookekod-teamoe ufseog qut wunnanakaufuong-afsh menuhke ufseog?

Nat. 32. *Uttob en noswetamun paskoogun adtabshinnuooog naumatuonk?*

IX. *Namp.* Nagwutteae wunnomwaog, kah jilhamtamog wame kekontu-ongafsh, kah wame pannowayeuongafsh, matta nishketeauoog onewefuonk neetatteamunganun, *Lev. 18. 16.*

Nat. 33. *Uttob en noswetamun piogque adtabshinnuooog naumatuonk?*

X. *Namp.* Nuttah matta ahchewontamook onkatuk, ummaumachiyeumafsh, afuh ne teag ummouaneteaongafsh: qut tapontamog nish God anumungqueog-afsh, *Phil. 4. 11. Heb. 13. 5.*

Nat. 34. *Wob pannuppée kutuffenafsh wame yeufsh wuttinnaumatuongafsh God?*

Namp. Matchaog, qut mochekit nompe kuppohquenumunafsh, afuh nuttahut, afuh nuttoonit, afuh nutusseonganit.

Nat.

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Nat. 35. *Tob woh Christianenin wut-
ussen, asquam matchesit, onk woh wutah-
queteauun matcheseonk?*

Namp. Askuhwhontaj nehenwonche
wuttah, kah Manittóe, asuh muttaohke
qutchhuwaongash, ishkont wuttohqun-
óuh, neit wunnamptamóe peantaj, wut-
aninnumauónat Christ, nashpe wun-
nashhauanittóomoh ut wuttinnóowaong-
anit, nishnoh ut wunnesenat.

Nat. 36. *Tob woh Christianenin wut-
ussen, mahche matchesit?*

Namp. Aiulkoiantamóe, neuantamóe
hohpóe, kah wunnamptamóe woh
wehquetum ukkitteamonteanumoe mo-
naneteaonk God, ahquontamunat yeu
matcheseonk, kah wame onkatoganash,
newutche ukkenuppóowonukóowong-
anun Jesus Christ.

Nat. 37. *Teaguas wekontamwahurwa-
onk? ne anakaufurwehtunkqueog wunnau-
monahkonittue nashhauanit, wetomukqueog?*

Namp

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Namp. N ∞ wekontam ∞ un \acute{o} mun God newutche nuppahke wahteomun, pish micheme k ∞ wadchanukqun ut wuffoh-fum ∞ onganit.

Nat. 38. *Ne teag waj pahke wahteauog nummicheme wadchanitteanganun ut ke-fukqut?*

Namp. 1. Nashpe nuppannupp \acute{e} yeye quinnuppekompauonganun, wutch num-matcheseongan \acute{o} nut, wunnamptau \acute{o} nat Christ, *Prov.* 28. 13. 1 *Joh.* 1. 9. *Act.* 11. 18. 2. Nashpe pabahtanumwe ukquosh- \acute{o} muw \acute{a} onk God, nanouwe wutahquon-t \acute{a} ufinneat, kah ∞ fekitteahnonat wame wanamptauoncheg Christoh, *Rom.* 8. 1. *John* 3. 16. & 5. 24. *Gal.* 3. 14. 3. Nashpe wunnamuhkut k ∞ womonaonganun wame peantam \acute{o} e wunneetupanatogig, 1 *John* 3. 14. & 4. 12. *Col.* 1. 4. Nashpe kukkodtantam ∞ onganun onkatogig pas ∞ onat, *Luke* 22. 32. *Gal.* 1. 16. peantamunat, kah wunnamptau \acute{o} nat Jesus Christ,

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Christ, nahnâune kummukkiefumunónog, kah yeug agwappehtunkqueagig, *Gen.* 18.19. *John* 21.15, 16, 17. 5. Nashpe asekefukokish kutayeuhkontamun-nanónut metahhuwáe matanatam∞ongash, kah nashpe kuppahketeahae ufseonganunonash, *Rom.* 8.13. & 6.11. *Gal.* 5. 17, 24. *Col.* 3.1, 5. 6. Nashpe kuppomufhaónaonganun God, ut wame nofwetamóe wunánakaufuonganehu, *Ephes.* 2.10. *Coloss.* 1.10. *Titus* 3. 2, 8. 7. Nashpe Nashhuanit ∞weechewau∞wômun kenashauonganunonoh, nenawun wunnaumonuh God, *Rom.* 8.16.

Nat. 39. *Teaguas chequnehtamóonk ne anakaufurwetunkqueog wunnaumonakónit-tue nashhuanit, wetomukqueog?*

Namp. Manunne kah hohp∞e attum-unumog wame qutchehuwae wuttam-ehpunnaongash, matta tahhentupan-tam∞oh wutufseongan∞∞ash missin-ninnúog, kah teanuk ahquontomog, qut
m∞-

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moocheke natwontamog wunnutchege
kah wutusseonk God, kah ne waj che-
qunappeog; kah webe kodtantamog
kefukqut appinneat, na woh nuttitt^o ong-
kouehkomunan wame wuttamehpuna-
ongash, *Psal.* 16. 11. *Rev.* 7. 17. & 21. 4.

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*Papaume unninumóadtuongash kittea-
monteanittuonk.*

Nat. 1. **U**Ttiyeush aninnummóadtuongash
aninnumunkqu ogish *Christ* kuf-
sampsbanukqunnanónat nishnoh ut, nishoke
pomantamog yeu ut muttaohket?

Namp. Negonne kah mohfog anin-
numóadtuonk; ne wuttinnøwaonk
God, ne pannuppe kukkuhkøtomunk-
qunan uttoh woh án wuffikkitteahit kah
tapeneausit God, nishnoh ut yeu mut-
taohkit, kah uttoh adt wame kuhkø-
wae aninnumóadtuongash kuhkøtom-
ungqueog.

Nat.

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Nat. 2. *Uttiyeush kuhkoōwae aninnumó-
adtuongash kobkootomungqueogish Christ, ut
wuttinnoōwaonganit?*

Namp. Neese chippiyeue kuhkoōwáe,
aninnumóadtuongash.

Nat. 3. *Uttiyeush negonne kuhkoōwae
aninnumóadtuongash, Christ kobkootamunk-
queogish ut wuttinnoōwaonganit?*

Namp. Papaume otanáe nananuwa-
onk; ne ánont wame missinninnuh, at-
tumunûmook, *Rom. 13. 1, 2, 3, 4, 5, 6, 7.*

Nat. 4. *Chaugua otanáe nanânuaonk
kobkootomunkqueog Christ ut wuttinnoōwa-
onganit?*

Namp. Christ unnop ummissinnin-
númoh, pepénok piukquffitcheg, na-
pannatahshinchagkuffitcheg, nequt pa-
fukootcheg, nequt muttannonganog-
kuffitcheg.

Nat. 5. *Teague naumatuongash nishwob
nashpe nanawunabettit missinninnuh?*

Namp. Nashpe wuttinnoōwaonk God,
ne-

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newutche wame wuttinnaumatuongash,
kah wame wuffittum∞ongash woh wut-
uffeneash neaunak wuttinn∞waonk God,
kah matta neaunak wosketompae waan-
tamóonk, ne wutayeuhkonukqun God.

*Nat. 6. Tobwutchotanâenananurwaonk,
kah wuffittumóongash, woh nnag neaunak
wuttinn∞waonk God, kah matta neaunak
wosketompae waantamóonk?*

Namp. 1. Newutche ∞waantamóonk
God anue wunnegen, kah anue waan-
tam∞∞, onk wosketompae waantam-
óonk wosketompae waantamóonk ne we-
be affootuonk. *2.* Newutche ne nunnash-
pe famp∞ónan, kah nutattumunómun
God wame mafugkenuk nukketaff∞-
tamómun.

*Nat. 7. Uttiyesh nahobtoeu chippiyue
kuhk∞wae aninnumóadtuongash aninnum-
ungqueogish Christ ut wuttinn∞waonganit?*

Namp. Moeuwehkomongane kuhk∞-
waongash, nish ánonchesh wame wa-
namptamunutcheh attumunum∞k.

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Nat. 8. *Chaugna moeuwehkomonk?*

Namp. Wanamptogig weechiyeuut-hettit wunneetupanatamwe ∞∞waonk God, ne wunnashpe quoshodtinneau moeu peantamunat safabath-dayen, kah nagwutteae wowuffumunat God, neau-nak wame ummoeuwehkomongane kuh-
k∞waongash.

Nat. 9. *Nukkodtootamun moeuwehkomongane wunn∞waonk?*

Namp. Wunn∞waog nashpe yeush, afuh netatup yeush kutt∞wongash. Woi Lord Jesus Christ neemuninnan ut kenugke kummissinninumog, kah an-innumaiinnean wunn∞wáe kishpinnó-nat nuhhogkanonog en Godut.

Neane mahche nummagumun nuhhogkanonog, kah nunneechanúnnonog en Godut, ut otanáe nuttinniyuongan-
ehtu, onk woh nagum kenanawunum-
ukqun nashpe wuttinn∞waonk; Neta-
tup yeuyeu, ut moeuwehkomongane
nut-

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nuttinniyeuonganehtu , nummagumun
nuhhogkanonog, kah nunneechanunno-
nog en Lord Jesus Christut, nashpe wun-
Nashauanittomoh, onk woh koonohtea-
hukqun Godut, onk woh kooweetomuk-
qun kah kenanawunukqun yeu ut mut-
taohket, nashpe wame wunaunchem-
kae moeuwehkomongane ukkuhkowa-
ongash, kah yeu kesukok nukkihpino-
mun nuhhogkanonog en Lordut nashpe
moeuwehkomongane onowaonk God,
uffenat tohsohke pomantamog yeu ut
muttaohket.

Kah wonk nukkihpissuonittumun kah
nuppahchafuonittimun, ut agwe no-
puhkuhkumun Christ, anaquabit God,
kah anaquabhettit ummissinninumoh,
moeu pomushonat neaunak wame um-
moeuwehkomongane wunaunchem-
kae kuhkowaongash Jesus Christ, weh-
komonat aninnohsuenuog kah agwap-
pehtauonat en Lordut, moenat sa-fab-
bath-

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bath-dayeu, Lectur-dayeu, mat meetſue keſukodoeu, kah miſhadtuppoe keſuk-odaue, moeu peantamun, kah nootamun wuttinnooſaonk God, ogketamun Catechifaonk, attumunumunat kuhkinneaſuongaſh, kah aiuſkontuonk ut moeuwehkomonganit kah pumminnumunat, neaunak wuttinnooſaonk God, kah wunaunchemoekaue wunniyeuongaſh Jeſus Chriſt.. Woi keſukque Nooſhun, woi Jeſus Chriſt nuppohquohwuſſuaenumun, woi wunneetupanatamwe Naſhauanitto nooneetupanatamwahuauenumun, aninumaiinnean ſampwutteahae yeuſh wame uſſenat tohſohke pomantamog. *Amen.*

Nat. 10. Mahche ayimóhettit moeuwehkomonk, toh wonk uſſeog?

Namp. Pepenauáog aninnohſuénúh.

Nat. 11. Tohſhe chippiffuog aninnohſuénuog, ut moeuwehkomonganit anumunkueogeb Chriſt?

Namp. Yauwe chippiffuog; Paſtorfog,
D Teacherfog,

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Teacherfog, Elderfog, Deakonfog, *Acts* 6.3, 4, &c. 1 *Tim.* 3.8.

Nat. 12 *Tob usseog Teacherfog kah Pastorfog ut moeuwehkomanganit?*

Namp. Nifhwinafh.

Nat. 13. *Tob negonne usseog?*

Namp. Katechisæ, wehquetumòe, kah áufkómue kuhkótomwehteaog, neau-nak wuttinnówaonk God, kah peantamwog, *Acts* 6.4. 1 *Tim.* 2.1, 2.

Nat. 14. *Aquompak wob wutuffeneau yeush kubkóowae usseongash?*

Namp. Safaboth-dayeu, Lecture dayeu, mat meetfue kesukodaeu, kah tabut-tantamóe kesukodaeu, kah asekesukokish natwontamóe kah alkuhwhetue nanashwehtamwog.

Nat. 15. *Tob nahobtoeu usseog?*

Namp. Peantamóe, kah wunánatamwe magóog kuhkinneafuongash.

Nat. 16. *Tob nishwe usseog?*

Namp. Wunánittamwog moeuweh-komonk,

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komonk, 2 *Cor.* 13.14. *Mat.* 10.12,13.

Nat. 17. *Teaguas kuhkinneasuonk?*

Namp. Kuhkøwae teanteaquafinifh,
kah ufseongafh wolkeche naumog ; nifh
nafhe kohkøtomongqueog nafhauan-
ittøe teaguafinifh : pannuppe meneh-
keteauunat nøonamptamøonganun ,
Rom. 4.11.

Nat. 18. *Tohfunaifh kuhkinneasuongafh
anumungqueogifh Christ?*

Namp. Neefinaifh, kutcheffumøonk,
ne hettamun Baptifme, kah ummifhad-
tuppøonk Christ, 1 *Cor.* 11.23.

Nat. 19. *Teaguas kutcheffumøonk?*

Namp. Neane nippe kutcheffittomuk,
kah pahketeómuk muhhog wutch wame
nifhkeneungquffuonafh, ne adt kut-
cheffittómuk netatuppe øfqheonk Jefus
Christ, & wunnafhauanittøomoh, pahk-
heont nukketeahogkøununónuh, wutch
wame kefohkøadtammøongafh kah
wutch wame matchefseongafh, mahche

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aiuskoiantamõe , wunnamptauogkut-
cheh Jesus Christ.

Nat. 20. *Teaguas woskeche naumak ut
kutchesumøonganit?*

Namp. Nohtompeantog peantamõe
wunnanittamun nippe, neit ne wunnash-
pe kutcheffummúon ut øwefuongan-
it Wutøshimau, Wunnaumoniin, kah
Nashauanit, *Mat.* 28.19. *Acts* 10.48.

Nat. 21. *Uttiyeush Nashauanittøe teagu-
asniish, nish nashpe kuhkøotomungqueogish?*

Namp. Monatash, negonnu, yeu wun-
ánittamwe nippe nauwuttamun øsqhe-
onk Christ, nuppøwonukqueog : kah
nashauanittøe wunneetupanatamwa-
huwaonk.

Nat. 22. *Tob wonk?*

Namp. Yeu nohtompeantogøe kut-
cheffsumóonk nauwuttamun kutahquon-
tamunkøwonganun God, kah kuppah-
keteana hikkøwonganun.

Nat. 23. *Tob nauwuttamun yeu nukkut-
ches-*

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chessumowonganun ut oowesuonganit God?

Namp. God mahche kenemunukqun
ut ooneetupanatamwe wunnowaong-
anit, *Gen.* 17.7, 10, 11, 13, 14.

*Nat.24. Tob naurwuttamun nukkutche-
sumoonganun ut oowesuonganit wutooshimau*

Namp. God noohun, kah koonau-
monakonukqun, *Joh.* 1.12. 1 *Joh.* 3.1, 2.

*Nat.25. Tob naurwuttamun nukkutche-
sumoonk ut oowesuonganit wunnaumoniin?*

Namp. Christ nuppohquohwuffuaen-
inneumun kah mahche kuppohquoh-
whunukqun, 1 *Pet.* 1.18. *Rev.* 5.9.

*Nat.26. Tob naurwuttamun nukkutche-
samoonganun ut oowesuonganit nashhauanit?*

Namp. Nashhauanit kooweetomukqun,
kah koonetupanatamwahikqun.

Nat.27. Howaneg woh kodchessumutche?

Namp. Wame wanamptogig, mahche
attumunnumohettit moeuwehkomong-
ane wunnowaonk, kah wunneechanoh,
Acts 7.8. & 2.39. 1 *Cor.* 7.14.

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Nat. 28. *Tobwutch peiffesog kutcheffumwebettit, asquam wahteaubetteg tob aschettit?*

Namp. 1. Newutche God wutattumun-
uh en ∞∞waonganit. 2. Wutch ∞-
wekontam∞ongan∞ wutchetuonganog
Isai. 61.9. & 65.23. 3. Onk woh umme-
nuhke kuhk∞tomaúuh wahheaonk God
peantam∞onk, & noswetamunat wame
wuttinn∞waongash Godoh ∞sh∞oh.
4. Onk woh nuppeiffesumunónog
kishpissuog peantamaunat God tofah-
kepomantamwehettit, *Deut.* 31.12, 13.

Nat. 29. *Nukkutcheffumoonk uttob kuk-
kishpiukqunan ussenat?*

Namp. Aiuskoiantamóe pogketamun-
at wame nunnishkeneunkquffuonqash
(newaj mahche kutcheffumweog) me-
nuhke wunnamptauonat Jesus Christ, &
noswetamunat wame wuttinn∞waong-
ash God, newutche yeuoh nummanitt∞-
mun, & nenawun ummiffinninneumoh,
Jer. 31.33.

Nat.

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Nat. 30. *Teaguas ummishadtuppooonk Jesus Christ?*

Namp. Neane petukqunneg, kah wine affamut, wunashpegen kah menehkhe-aunk muhhog, netatupe, nehtaue wuh-hog Christ, & fokshae oosqheonk Christ, nuppooonont, affadtamunk, kah menuhketeaunk noonamptauaonganun Christ, mahche wunamptamugish nash-pe quoshomwae wuttinnooaonk God ne ánumonteaog.

Nat. 31. *Teaguas woskeche naumuk ut ummishadtuppooonganit Christ?*

Namp. Petukqunneg kah wine, nish nohtompeantog peantamoe wunánit-togish; neit sohquenum petukqunneg, kah fokanum wine: neit ummagunash wame missinninnúut neit nag wutattum-unumuneau, kah ummechineau kah wutattamwog.

Nat. 32. *Tob nauwuttamunsohquenumwe petukqunneg, kah fokanumwe wine?*

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Namp. Kenupp^{oo}wonuk^{oo}wonganun
Jefus Christ.

Nat. 33. *Tob nauwuttamun, nohtompe-
antogummag^{oo}onk yeu petukqunneg kah yeu
wine, ut wame missinninnunt?*

Namp. Nanouwe kah womoausue
k^{oo}wehkomuk^{oo}wonganun God, wun-
namptau^{oo}nat Jefus Christ, nashpe wun-
aunchem^{oo}kae kuhk^{oo}tomwehte^{oo}onk,
Isa. 55.1. *John* 7.37. *Mat.* 11.28.

Nat. 34. *Tob nauwuttamun nutattumun-
um^{oo}onk, nummeechuonk, kah nootattam^{oo}onk?*

Namp. Hohp^{oo}e nutattumunum^{oo}onk
^{oo}naunchem^{oo}kaonk Christ, kah nun-
noswetam^{oo}e wunnamptau^{oo}onk Jefus
Christ.

Nat. 35. *Tobwutch yeush nashpe kuk-
kinneasuongash kuhk^{oo}tomungqueog Christ?*

Namp. Pahke menehketeauunat ^{oo}-
namptam^{oo} onganun, newutche ^{oo}-
chumwiyeuash nuttahhunonash, & num-
wohteau pann^{oo}wohtam^{oo}onk, & chana-
natam^{oo}onk. *Nat.*

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Nat. 36. *Yeu ummishadtuppooonk Christ uttoh kukkushpinukqunan ussenat?*

Namp. Menuhke, kah matta chanan-tamóe annoófineat micheme sohsunô-onk ut kesukqut, menuhke womonittin-neat, kah nagwutteae mehquontamunat kenuppooonukooonganun, nifohke-pomantamog.

Nat. 37. *Tob kittin tooche attumunum-unnanonash yeush kukkinneashuonash?*

Namp. Nagum Christ, kah wame uk-kodnetuhtaeneumoh papafukqut nont kutcheffumóng, kah nag kutcheffumáog onkatogeh, papafukqut nont, qut woh kenawun moohekut kutattumunum-unun ummishadtupóonk Christ.

Nat. 38. *Tobben aninnohsue usseog nananuwae Eldersog?*

Namp. Kuhkooae nanawunumwog wame peantamwakomukque usseongash, askuhwhekontamwog wame wuttinni-yeuonganash missinninnuh, uttoh

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wuttin afekefukokish wehwetuóme pe-
antamunnean, Katechizáe ukkuhk∞-
tomuhkoneau, kah ogketamunean wut-
tinn∞waonk God : nanawunumuneau
wame wetuômut ; wunánakaufineat,
kah ahqueteauunat wame matcheseong-
ash. Kah matchesehettit howaneg,
áuskomóog, matta webekemu, qut wonk
peantamwakomukqut.

Nat. 39. *Tohshe chippiyeuash aushkon-
tuongash kukkuhkootomunkqun Christ?*

Namp. Nishwinash, negonne, kemu
matchesit howan, kemu ashkom, qut
anaquabhettit onkatogig matchesit nag
anaquabhettit ut aushkom.

Nat. 40. *Matta nootunkooan kemu aush-
omadt, toh nnih?*

Namp. Neit neemun pafuk onkatuk,
afuh nefuog kah moeu aushkomook.

Nat. 41. *Ashashpe nootauunk, toh nnih?*

Namp. Neit kuttinnonneau wame
moeuwehkomonk (nashpe Elderfog).

Nat.

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Nat. 42. *Ashashpe nootauonk moeuweh-komunkub tob nnih?*

Namp. Neit pogken ∞ , kah ogque-neunkquffitch penuwohteaut kah matcheseaenúut, onk woh aiuskoiantamwog.

Nat. 43. *Mahche aiuskoiantamohettit tob nnih?*

Namp. Neit ahquontamau ∞ k menuhketeau ∞ k womonittuonk kah weekontamwaheuk ut Christ Jesus ut, 2 Cor. 2.5, 6, 7, 8.

Nat. 44. *Tob usseog Deakonfog?*

Namp. Menehke pumminnumwog pabuhtanumwe wadchanumwog pumminnum ∞ ongash, kah ∞ womoaufue aninnumauoneau mahchinanutcheh, kah madchekinitcheh, kah onkatogish wunnesuongash, kah wut-tableumash moeuwehkomonk.

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C H A P. V I.

Papaume nuk-Christiane nuppooonk.

Yeush mahche yimukish, papaume nuk-
Christiane pomantamóonk : yeuye
papaume nukchristiane nuppooonk.

Nat. 1. **T***Eaguas nuppooonk ?*

Namp. Chachaubshahet-
tit muhhog kah keteahogkou ne wut-
onkquatunk nummatcheseonganuno-
nash, kah na neefwe wunneetooog kah
matcheetooog nuppooog.

Nat. 2. *Tobwutch nuppoobettit wunnetooog?*

Namp. 1. Newaje yeu muttaok matta
tapenumooog sepe otaihéinneat, ne wa-
jeh God ontashont en ánué wunne mut-
taohkit. 2. Newutche wame onese-
ongash nish Christ anannoononche mah-
che pakodjteauunash ; newajeh kouée
sepsinhettit, muhhog ut weenohkit kah
keteahogkou wekontamóe aû kesukqut.
3. Newutche Christ kodtantam owe-
tomuk-

The large Catechism.

tomukqunat ut kesukqut micheme wuf-
sohsum∞wononot.

*Nat. 3. Toh wutch matta howan wahte-
oook uttoh pish adt nooche nupuk?*

Namp. Onk woh nagwutteae natwon-
tamóe nukquagwohswemun en nuppun-
at, *Mark 13.35. Luke 12.36, 40.*

*Nat. 4. Tohwutch nagwutteae abchue
quagwohweog en nuppunat?*

Namp. Newutche ne kenashpe wunne
pomantamunan, kah k∞one nuppunan.

*Nat. 5. Uttob wuttin Christian quag-
quashwin en nuppunat?*

Namp. 1. Wunnamptauont Christoh,
kah wunohkonont Godoh. 2. Pabah-
tanumukquffit ut ∞nanakaufuonganit,
kah wunohteom∞uk wuttah.

*Nat. 6. Wunnamptamwaenin nupuk toh
nnihyeu uttoh wuttónin ukketeahogkounob?*

Namp. Angelfog anúmunkqueagig
yeut ut muttaohkit, kukkechekompau-
wehtunkqunonog nap∞agish : kah nag

The large Catechism.

kutuffœwunukqunonog kesukqut.

Nat. 7. Uttoh wuttin Angelsog wahteauuneaukesukquemay, kah uttoh woh áont?

Namp. Afekefukokiish noonœkéog kah ushpeog, kah uppannuppe wahteauuneau; kah Christ wutannœnuh en toh asœwunukqueog.

Nat. 8. Tobwutch matchetœog nuppebettit?

Namp. 1. Newutche numwohtœog matcheseongash, kah matta God wuttinánumuh sepepomantamœk, matta wonk wolkehuwóut, asuh matchesenat yeu ut muttaohket. *2.* Mahche numwohtœog matcheseongash, muhhog au kupishagkinittuonganit, kah keteahogkou awakomponat chepiohkomukqut.

Nat. 9. Uttoh ohteau chepiohkomuk?

Namp. Woh toh ut agwu, qut God matta œwahteauwahuwan uttoh ohtag, qut kuttugqun péhnont na peonteok.

Nat. 10. Uttoh wuttin matchetœog wahteauuneau may ne na anshik?

Namp.

The large Catechism.

Namp. Mattannitt∞og neg quajhe-oncheg matchefenat, yeu ut muttaohket, ukkechekompauwehtauóuh ut nuppun-at, kah wutuff∞ounouh chepiohkomuk.

Nat. 11. *Tob uttooche pish wanamptogig ukketeahogkon∞uh, mat wuhhogkiéob ut kesukqut, kah matchetugig ukketeahogkoun-∞uh mat wuhhogkieob ut chepiohkomukqut?*

Namp. Nô pajeh wohkukquoshik yeu muttaok.

Nat. 12. *Wohkukquoshik muttaok, tob pish nnih?*

Namp. Wuffittumoáe kesukod.

Nat. 13. *Wuffittumoáe kesukok, tob pish nnih?*

Namp. Nabo yauunash : 1. Jesus Christ n∞keu nashpe mattaanukeh wut-Angelfumoh, kah wame ∞onetupana-tam∞moh, mattaanutchéh. 2. Um-monopuhpeg God pish mishont∞m∞, nashpe Archangel ummishont∞waonk, mishe mishont∞waonk. 3. Wame wa-namp-

The large Catechism.

namptogig ut Christut, nag pish negonne omohkeog, kah muhhog pahkesu qut-tianumukquffu, menuhkesu, kah Nash-auanit∞∞. 4. Neit pish matchet∞og omohkaog, muhhog pish akodchu, kah quequenauânum∞. 5. Yeug wame ne adt pomantogig pish ôsoweog, nah wuttinnauonaóont, 1 *Cor.* 15. 51, 52. 6. Wame wanamptogig pish moâe wáapeog nogushkauonat Christ ut mama-chekefukqut, kah pish ponau wuttin-nohkounit mishe mukkinneonk. 7. Angelsog pish uppumontonchimouh matchet∞oh en anaquohtag ∞fittumoe ap-puonk Jesus Christ ut ummenadche-anit, mishe mukkinneonk. 8. Wame bookash pish woshwem∞ash: negonne ne book uttoh adt wame ∞nefeonga-n∞∞ash wanamptogig wussukwhofu-ash; kah nish pish ogketamunash. *Rev.* 20.12. *Mat.* 25.35,36. 9. Neit Christ wahteauwahuau yeu wunnanitteae wuf-fittumoonk

The large Catechism.

fittumoonk, peyunk kenaau wunнанum-
ukqueogish nōsh, ahtoock ketassootamó-
onk ne quagquoshwehtonteogkup weske
kutchissik muttaok, *Mat. 25. 34.* 10. Neit
nag wame pish weetappemaog Christ-
oh ut mishe wussittumōonganit.
11. Neit bookash nish adt wame ummat-
cheseonganōoash matcheetōog wuf-
fukwhosik, pish woshwunnumunneash,
kah ogketamunash. 12. Neit Christ
pish wahtauwahuau ne unkqunneunk-
quodte wussittumóonk : ámaehtaiek
móompagunumonteaogish, micheme
nootaut, quagquoshwehtauutup mattan-
nittuog kah wut-Angelfumoh. 13. An-
gelfog pish wuttinohkonauh chepioh-
komukqut kah pish moncheog en ma-
chemohtag awakompanaonk. 14. Neit
Christ pish qushku en kesukqut, kah pish
ummonchanuh wame pepenauoncheh
Angelfoh, kah ōneetupanatamwaé-
neumoh ne micheme wussohsumōong-
anit.

Nat.

The large Catechism.

Nat. 14. *Teaguas ne sohsumóonk?*

Namp. 1 *Cor.* 2. 9. Neanfikwhofik, matta muskefuk wunnaumóon, asuh matta petutteamun wuttahhut wosketomp, nish God quoshauwehtoncheh neh womonukutcheh.

1 *Thess.* 4. 17. Neit pish nummicheme weetomomun Lord.

John 17. 24. Nósh nag anummianeg, nukkodtantam nóweetomukquneau, uttoh apeh, onk woh naumwog nussohsumóonk, ne anummian.

1 *John* 3. 2. Womonogig yeueu ne-nawun wunnaumonuh God, kah asquam nogquodtinno, toh pish ániyog, qut nó-wahteomun, noh negquffit, pish neaneunkquffinnean, newutche pish nunnauó-un neanuffit. Amen.

Rev. 22. 7. Kuffeh teanuk nuppeam.

Ver. 12. Kuffeh teanuk nuppeam, kah nutonkquatunk nunnashpem, nuttinnumaónat nish noh wosketomp, ne pish

A short Catechism.

pish aunag wutanakaufuonk.

Ver. 20. Noh noowadt yeush noonau
wunnamuhkut teanuk nuppeam. Amen.

Nenaj. Peyaush Lord Jesus. Amen.
Amen.

Peamefik Katechizaonk.

Nat. **H***Owan kukkezbuk?*

Namp. JEHOVAH.

Nat. *Howan kummanoubukqun?*

Namp. Jesus Christ.

Nat. *Howan kooneetupanatamwabukqun?*

Namp. Wunneetupanatamwe Nafh-
auanit.

Nat. *Tobfuog Manittóog?*

Namp. Pafuk nont God, qut nishheu
Wutoshimau, Wunnaumoniin, Nafhau-
anit, kah nishuog yeug nont pafuk.

Nat. *Tobwutch kukkesbukqun God?*

Namp. Onk woh noowaheomun God,
onk

A short Catechism.

onk woh nosweetamunash wuttinn∞-
waongash.

Nat. *Tohsunash wuttinnaumatuongash*
God?

Namp. Piukqutash.

Nat. *Woh kutuffenash yeush wuttinn∞-*
waongash Jehovah?

Namp. Matchaog, qut asekefukokiish
nuppoquenumunash kah nummatcheuf-
femun.

Nat. *Chaugua matcheseonk?*

Namp. Nish noh pohquenumoonk
wuttinn∞waongash God, asuh nuttahut,
asuh nuttoonut, asuh nutusseonganit.

Nat. *Chaugua wutunkquatunk num-*
matcheseonk?

Namp. Wame onkquommomm∞-
wonganash yeu muttaohket kah nup-
p∞onk: neit micheme awakompana-
onk chepiohkomukqut, newutche kum-
musquanumukqun God.

Nat. *Howan kuppohquobwhunukqun*
wutche

A short Catechism.

wutche wame yeush nuppowongash?

Namp. Jesus Christ kenuppowonukqun kah kuttumhouaunshhukqun ahquontamoadtin wame nummatcheseonganash.

Nat. *Aquompak neemunnumun ahquontamoonk?*

Namp. Aiuskoiantamog nummatcheseonganash kah wunnamptauogkut Jesus Christ.

Nat. *Tob wonk kittinnumungqun Jesus Christ mahche wunamptauogkut?*

Namp. Pahketeahahuwaonk peantamowonk kah noswetamunat wame wuttinnowaonganash Jehovah.

Nat. *Chaugua peantamowonk kukkubkootomungqun Jesus Christ?*

Namp. Noshun kesukqut wunneetupanatamunach kowefuonk peyaumoutch kukketaffootamoonk, kuttentanamoonk ne nach muttaohket neyane kesukqut nummeetfuonk afekefukokish
affamai-

A short Catechism.

affamaiinnean yeueu kefukok, kah ah-
quoantamaiinnean nummatcheseongan-
alh neyane nutahquoantamauounnonog
matchenehukqueagig, ahque fagkom-
pagunaiinnean en qutchhuaonganit,
webe pohquodfinan wutch matchitut.
Newutche Ketaffootamóok kutahtauun,
kah menuhkefuonk, kah sohsumóonk
micheme kah micheme. Amen.

Nat. *Wosketomp nupukish tob nnib?*

Namp. Wanamptogig kah fampwe-
uffecheg, auog kefukqut kah micheme
weekontamwog, qut machetukig auog
chepiohkomukqut kah micheme awa-
kompanaog kenugke matanittooog kah
matchietowog missinninnuog.

F I N I S.

*The Numeral Letters and Figures,
which serve for the ready finding
of any Chapter, Psalm and Verse
in the Bible, or elsewhere.*

| | | |
|------|----|----------|
| i | 1 | one |
| ii | 2 | two |
| iii | 3 | three |
| iv | 4 | four |
| v | 5 | five |
| vi | 6 | six |
| vii | 7 | seven |
| viii | 8 | eight |
| ix | 9 | nine |
| x | 10 | ten |
| xi | 11 | eleven |
| xii | 12 | twelve |
| xiii | 13 | thirteen |

Numerall Lettors

| | | |
|--------|----|--------------|
| xiv | 14 | fourteen |
| xv | 15 | fifteen |
| xvi | 16 | fixteen |
| xvii | 17 | feventeen |
| xviii | 18 | eighteen |
| xix | 19 | nineteen |
| xx | 20 | twenty |
| xxi | 21 | twenty one |
| xxii | 22 | twenty two |
| xxiii | 23 | twenty three |
| xxiv | 24 | twenty four |
| xxv | 25 | twenty five |
| xxvi | 26 | twenty fix |
| xxvii | 27 | twenty feven |
| xxviii | 28 | twenty eight |
| xxix | 29 | twenty nine |
| xxx | 30 | thirty |
| xxxi | 31 | thirty one |

xxxii

and Figures.

| | | |
|----------------|----|--------------|
| <i>xxxii</i> | 32 | thirty two |
| <i>xxxiii</i> | 33 | thirty three |
| <i>xxxiv</i> | 34 | thirty four |
| <i>xxxv</i> | 35 | thirty five |
| <i>xxxvi</i> | 36 | thirty six |
| <i>xxxvii</i> | 37 | thirty seven |
| <i>xxxviii</i> | 38 | thirty eight |
| <i>xxxix</i> | 39 | thirty nine |
| <i>xl</i> | 40 | fourty |
| <i>xli</i> | 41 | fourty one |
| <i>xlii</i> | 42 | fourty two |
| <i>xliii</i> | 43 | fourty three |
| <i>xliv</i> | 44 | fourty four |
| <i>xlv</i> | 45 | fourty five |
| <i>xlvi</i> | 46 | fourty six |
| <i>xlvii</i> | 47 | fourty seven |
| <i>xlviii</i> | 48 | fourty eight |
| <i>xlix</i> | 49 | fourty nine |

Numerall Letters

| | | |
|-------|----|-------------|
| L | 50 | fifty |
| li | 51 | fifty one |
| lii | 52 | fifty two |
| liii | 53 | fifty three |
| liv | 54 | fifty four |
| lv | 55 | fifty five |
| lvi | 56 | fifty fix |
| lvii | 57 | fifty feven |
| lviii | 58 | fifty eight |
| lix | 59 | fifty nine |
| lx | 60 | fixty |
| lxi | 61 | fixty one |
| lxii | 62 | fixty two |
| lxiii | 63 | fixty three |
| lxiv | 64 | fixty four |
| lxv | 65 | fixty five |
| lxvi | 66 | fixty fix |
| lxvii | 67 | fixty feven |

and Figures.

| | | |
|---------|----|---------------|
| lxviii | 68 | fixty eight |
| lxix | 69 | fitxy nine |
| lxx | 70 | feventy |
| lxxi | 71 | feventy one |
| lxxii | 72 | feventy two |
| lxxiii | 73 | feventy three |
| lxxiv | 74 | feventy four |
| lxxv | 75 | feventy five |
| lxxvi | 76 | feventy fix |
| lxxvii | 77 | feventy seven |
| lxxviii | 78 | feventy eight |
| lxxix | 79 | feventy nine |
| lxxx | 80 | eighty |
| lxxxi | 81 | eighty one |
| lxxxii | 82 | eighty two |
| lxxxiii | 83 | eighty three |
| lxxxiv | 84 | eighty four |
| lxxxv | 85 | eighty five |

lxxxvi

| | | |
|----------|-----|--------------------|
| lxxxvi | 86 | eighty fix |
| lxxxvii | 87 | eighty feven |
| lxxxviii | 88 | eighty eight |
| lxxxix | 89 | eighty nine |
| xc | 90 | ninety |
| xcī | 91 | ninety one |
| xcii | 92 | ninety two |
| xciii | 93 | ninety three |
| xciv | 94 | ninety four |
| xcv | 95 | ninety five |
| xcvi | 96 | ninety fix |
| xcvii | 97 | ninety feven |
| xcviii | 98 | ninety eight |
| xcix | 99 | ninety nine |
| C | 100 | an hundred |
| cx | 110 | hundred and ten |
| cxx | 120 | hundred & twenty |
| cxxx | 130 | hundred and thirty |
| cxl | 140 | hundred & forty |
| cl | 150 | hundred and fifty. |

*The Names and Order of the Books
of the Old and New Testament.*

| | |
|-----------------|---------------|
| G Enesis | Esther |
| Exodus | Job |
| Leviticus | Psalms |
| Numbers | Proverbs |
| Deuteronomy | Ecclesiastes |
| Joshua | Solomons Song |
| Judges | Isaiah |
| Ruth | Jeremiah |
| I. Samuel | Lamentations |
| II. Samuel | Ezekiel |
| I. Kings | Daniel |
| II. Kings | Hosea |
| I. Chronicles | Joel |
| II. Chronicles | Amos |
| Ezra | Obadiah |
| Nehemiah | Jonah |
| | Micah |

Micah
Nahum
Habakkuk
Zephaniah

Haggai
Zechariah
Malachi

Matthew
Mark

I. Timothy
II. Timothy

Luke

Titus

John

Philemon

The Acts

Hebrews

Romans

James

I. Corinthians

I. Peter

II. Corinthians

II. Peter

Galatians

I. John

Ephesians

II. John

Philippians

III. John

Colossians

Jude

I. Theffalonians

Revelation

II. Theffalonians

F I N I S .





